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Readers are reminded that the mention of New Books, Articles, &c., in our lists is intended as a guarantee of their importance. The Editor of THE ACADEMY cannot undertake to return communications which are not asked for.

The next number will be published on Monday, July 1, and Advertisements should be sent in by June 26.

General Literature.

GERMAN MEDIAEVAL LITERATURE.

Deutsche Classiker des Mittelalters: mit Wort- und Sacherklärungen. Begründet von Franz Pfeiffer. Zwölf Bände. Leipzig: Brockhaus, 1866-1872.

Deutsche Dichtungen des Mittelalters: mit Wort- und Sacherklärungen. Herausgegeben von Karl Bartsch. Erster Band. Leipzig: Brockhaus, 1872.

ONE of the best and most thoughtful of the students of German literature, whose work on that subject is constantly appearing in fresh editions, the late Vilmar, truly said that there was one man above all others who possessed the imperishable merit of having fed and fostered with all his strength the growing taste for the treasures of old German poetry; this man was Friedrich Heinrich von der Hagen. Gratitude for what he accomplished in this field is the more incumbent on us at the present day as his merit is to a certain extent overshadowed by the progress of later researches, which naturally and inevitably supersede his. This is undeniably the case, as every student of old German literature is aware; for the long series of patient enquirers from von der Hagen to Pfeiffer and Bartsch have been unweariedly exploring its rich veins, and they have learnt to separate the pure ore from the dross surrounding it more perfectly than formerly. Nevertheless, the poetical productions of the German past remained inaccessible to the mass of readers who could make no use of even excellent critical texts, encumbered as they were with innumerable variants, and destitute, in spite of all the difficulties they presented, of every explanation of either language, meaning, or subject, which were consequently only available for the small class of professional students. To the cultivated majority all this body of poetry remained unknown, because the language was unintelligible. The *Nibelungenlied* was a solitary exception, in having penetrated by the help of translations to every level in the German people, whilst it had also become known to the other nations of Europe. The reason of the pleasure everywhere taken in this poem is to be found simply in its subject and spirit, which, even in translations, seize the reader with an irresistible power. It is, therefore, an exaggeration when Pfeiffer, the founder of the present collection, and editor of the first volume, observes in the preface to it: "The spirit of the past is only very imperfectly represented in translations; it is quite impossible to translate a Middle High German poem even tolerably into Modern High German; the thing cannot be done unless we sacrifice with ruthless hand its fairest bloom and fragrance, and what remains is at best a pallid copy of the original work." This remark is thoroughly inapplicable to translations like Simrock's of the *Nibelungenlied*, which has gone through twenty-four editions, and

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reaches a fresh one nearly every year, and to various other excellent translations of the same poem, such as the one by Bartsch, who, since Pfeiffer's death, has edited the *Deutsche Classiker*, and evidently has shown that he does not share Pfeiffer's opinion on this point. Even mediocre translations may produce a powerful effect if the original is sufficiently valuable, as, to quote a single example, Wieland's translations of Shakespeare produced upon Schiller; and there is some truth even in Voltaire's assertion that the real value of a poem cannot be certainly determined except by rendering it into prose and observing if it retains its power; Charles Lamb's *Tales of Shakespeare* readily suggest themselves as an illustration. If we consider, too, how many excellent translations of poetry there are in nearly every literature, we feel at once that Pfeiffer was carried away by zeal for his own projected undertaking into a rash assertion; for the early German language and literature is no exception to the rule, and has at least as much affinity with modern German as that has with Greek or Sanskrit. Of course, to know the ancient poetical literature of Germany—or of any other country—so as to appreciate its inner nature and its most delicate peculiarities, the reader must acquaint himself with the originals, and the value and merit of the present editions is that they make these originals accessible to everyone who knows German. They presuppose readers who have no knowledge at all of ancient German, and the explanatory notes on the text consequently include every unusual word or grammatical form, instead of only noticing words which are not to be met with in the literary language, or of which the meaning has changed. For greater convenience the notes are placed at the foot of the page, the first time a phrase occurs in the book; as a rule they are not repeated afterwards; but that there may be no difficulty in referring back to the necessary note, there is a special table at the end of each volume of all the words that have been explained. Besides single expressions, all the difficult passages and constructions are explained by paraphrases; the substance of the text receives various illustrations; and, lastly, detailed summaries precede the separate lyrical poems and the sections under which the larger epic compositions are arranged, so that the connection of thought in the former and the course of the narrative in the latter case are both clearly brought out and the difficulties of interpretation reduced as much as possible in this direction also. The necessary clue to Middle High German metre is not wanting (though it is a question whether two-and-twenty pages is not more than is necessary for the general public), and the introduction to each poem discusses, at more or less length, according to circumstances, the life and times of the author, and the substance and bearing, literary, historical, mythical, or otherwise, of his work. It is evident, therefore, that every educated student of modern German, whether foreigner or native, may acquaint himself in these editions with the originals of the masterpieces of early German poetry, at a very trifling expenditure of labour. All the difficulties are cleared up by a series of writers who, like Professor Franz Pfeiffer, of Vienna, Professor Karl Bartsch, of Heidelberg, and their not less deserving colleagues, are taken from amongst the most accomplished students of early German.

A sufficient testimony to the opportuneness of the undertaking is to be found in the number of editions reached by most of the works of the series, which forms twelve volumes in all, though they can be bought separately. The first volume, containing the works of the famous lyric poet, *Walther von der Vogelweide*, which first appeared in 1866, reached a second edition in the following year, and by 1870 the two editions of nearly 4000 copies were exhausted, and,

after Pfeiffer's death, a third, superintended by Bartsch, made its appearance. That the poems of Walther should find that number of readers in the original language shows how widely these convenient editions must have circulated amongst the ordinary educated public (for the really learned cultivators of the study are to be counted by hundreds at most); and this notwithstanding the unavoidable difficulties of the original and the success of four editions of a very good translation by Simrock. The remaining eleven volumes contain the following poets and anonymous works: II. *Kudrun*; III. *Das Nibelungenlied*; IV.–VI. *Hartmann von Aue*; VII. VIII. *Gottfried von Strassburg*; IX.–XI. *Wolfram von Eschenbach*; XII. *Erzählungen und Schwänke* ("Tales and Jests"). The writers all belong to the first half of the thirteenth century, that is, to the golden age of old German lyric and epic poetry; and as they are more or less fully discussed in every history of the literature of the middle ages, I shall only notice a few points of detail.

With regard to Walther von der Vogelweide, the importance of his poetry to us lies, at least as much as in its intrinsic merit, in the glimpses into the political, ecclesiastical, and social conditions of his time which it affords; accordingly, a literature, abundant even to satiety, as Gervinus says in the last edition of his *History of German Poetry*, has grown up about him, and many various and extensive researches relating to his life and poems have been published, since the new epoch marked by Uhland's work on Walther in 1822, over and above simple translations and editions of the text. The subject-matter for such researches is not scanty, for besides the tender emotions of the heart, which are duly honoured by his muse, he was possessed by a much stronger and deeper passion, love of the Fatherland, for which no heart ever beat more truly. His voice was raised in defence of the honour of the emperor and the independence of the empire from foreign and illegitimate influences, and his most glowing strains sounded the praise and glory of Germany. In return for the favour of the Emperor Frederick II., who entrusted him with the education of his son Henry, he was always ready to assist his master with counsel or action, either exhorting him with words of encouragement not to succumb to the difficulties of his position, or detecting and denouncing the treacherous intrigues of the princes of the empire; or, again, with the generous daring of a man convinced of the justice of his cause, reviling the reprehensible and ruinous policy of the Roman court. An example of his *Sprüche* ("Political Poems") may be welcome, so we have chosen the following on the See of Rome. He compares Pope Innocent III. with Gerbert, afterwards Sylvester II. (999–1003), whose knowledge of natural history and mechanics caused him to be suspected of proficiency in the Black Art. But Gerbert (who, according to the legend, was carried off by the devil) only destroyed his own soul by his sorceries, whereas the present pope involves the whole of Christendom in his fall:—

"Der stul ze Rôme ist allerêrst berihet rehte
als hievor bi einem zoubereare Gêfbrêhte:
der gap ze valle niwet wan sîn eines leben:
sô will sich dirre und all die kristenheit ze valle geben.
wan rûefet alle zungen hin ze himele wâfen
und frâgent got, wie lange er wolle slâfen?
sie widerwûrkent sîniu werc und velschent sîniu wort:
sîn kameraere stilt im sînen himelhort,
sîn sîuener roubet hie und mordet dort,
sîn hirte ist z' einem wolve im worden under sînen schâfen."

"The chair of Rome is only now right well filled, as heretofore by the sorcerer Gerbert: he, however, gave to destruction nought but his own one life, but this one will destroy himself and all Christendom. Why do not all tongues call to heaven, wo! and ask God how long He will sleep? They (the pope and his party) work against His works and falsify His word: His treasurer (the pope) steals from him His heaven-hoarded (the treasure of divine grace); His peace-maker (the pope,

who ought to make peace, to pacify) robs here and murders there; His shepherd is become a wolf amongst his sheep."

This is certainly very vigorous language, and its application is not limited to Walther's age, any more than that of the next saying, addressed to the higher clergy of Germany and Italy, and beginning with the words—

"Ir bischov' unde ir edelen pfaffen, ir sit verleitet.
sêht wie iuch der bâbest mit des tievels stricken seitet!" &c.

"Ye bishops and ye noble prelates, ye are led astray. See how the pope holds ye fast with the devil's meshes!" &c.

These specimens will be enough to raise the wish for a more intimate acquaintance with Walther.

We need say nothing of the *Nibelungenlied*, as the subject is sufficiently well known; in this collection it is edited, together with *Kudrun*, by Professor Bartsch. The latter, which has been called the *parhelion* of the *Nibelungenlied*, though less tragical than it, is likewise a powerful heroic poem. Its chief subject is the many combats attending the rape and recovery of Kudrun, a king's daughter in North Germany. This legend, of which the original substance is derived from Teutonic mythology, was known to the Anglo-Saxons, for the *Complaint of Deor* (eighth century) refers to one of the chief characters in it, the bard *Heorrenda* (in *Kudrun* called *Horant*); the same legend had been preserved, though with considerable alterations, in a Norse song on the Shetland Islands until last century.

The poems of Hartmann von Aue are edited by Professor Fedor Bech; they contain the epic narratives *Erec* and *Iwain*, both based upon old British legends, which may be illustrated out of Lady Guest's *Mabinogion* (*The Lady of the Fountain* and *Geraint ab Erbin*), though these versions are by no means among the most ancient; *Gregorius*, a mediaeval Oedipus legend, for Gregorius, without knowing it, marries his mother, but nevertheless, after long penance, is made pope; *Der arme Heinrich*, a legend, of which the source is unknown, telling the history of a leprous knight who is cured by the loving self-devotion of a young maiden; lastly, the *Songs and Booklets*, of which the first are love-songs, whilst the latter contain a monologue on love, and a dialogue between the body and the heart, on the question, which is the chief cause and which the chief sufferer from an unfortunate love. "Hartmann shows a rare mastery of style in all his works; no early German poet has equalled him in this respect, and none has thought out the subject of his epic poetry so thoroughly as he does."

The *Tristan* of Gottfried von Strassburg treats the same subject as the old English *Sir Tristrem*, edited by Sir Walter Scott, though there is no comparison between the poetical value of the two compositions. That of Gottfried possesses a gracefulness, an artistic beauty equalled by no other romantic poem of mediaeval Germany; in no other is there such a wonderful spiritual harmony between matter and form. We miss in this poet, it is true, the perfect simplicity and dignified clearness of his contemporary and model, Hartmann von Aue, and he is far from attaining the earnest moral severity and grandiose elevation of his opponent, Wolfram von Eschenbach, but he stands alone and unrivalled in the easy flow of his language, in pretty and ingenious playing upon words, thoughts, or images, and in the magically seductive and fascinating art of soul portraiture. This is the well-founded verdict of the editor, Professor Reinhold Bechstein, and it harmonizes completely with what other competent critics have said of Gottfried, whom even his contemporaries admired, praised, and imitated. In spite of particular objections, Gottfried, whose native town is now German once more, "is to be held in honour as one of the most eminent poets to whom Germany has given birth, and as a true classic of our ancient literature." The

ancient British framework of the Tristram saga is to be met with in nearly all parts of Europe; we find it in Provence, in Spain, in Italy, in Scandinavia, even in Bohemia, only not in Greece, as has been said by different historians of literature, and as even Bechstein seems to believe. The error probably owes its origin to Grässe's *Lehrbuch einer Literaturgeschichte*, &c., vol. ii. part 3, p. 205, for the passage there quoted, "von der Hagen, *Minnes*. vol. iv. p. 607," only says that there is still in existence a Middle Greek rhapsody, taken from the legendary cycle of Arthur and the Round Table, in which Tristram appears as one of the chief knights of the Table; which is of course quite a different thing from this being the subject of an independent Byzantine poem.

We come next to Wolfram von Eschenbach, "universally admitted to be the deepest thinker and the most powerful of all the courtly narrative poets of mediæval Germany. He alone has attempted to make the highest problems which agitate the human breast into a subject for epic poetry." With these words the editor, Professor Bartsch, begins his introduction to Wolfram's *Parzival* and *Titurel*, of which latter poem only fragments still remain. Both belong to the Grail cycle of legends, and to those Bartsch gives the necessary references, though enquiries into the origin of the legend are so far from being at an end that they have not hitherto led to any definite result. Oppert, for instance, whose essay on *Prester John* I noticed in the *Academy*, No. 17 (vol. ii. p. 122), in an excursus on the Grail, maintains that belief in its miraculous properties was derived from those which were popularly ascribed to Coral. Paulus Cassel (*Der Graal und sein Name*, Berlin, 1863) sees in the Grail and the food which it dispenses the *panes gradiles* of imperial Rome spiritualised, and so become a symbol of the Last Supper, and similarly *alii aliter*. *Parzival*, as Bartsch remarks, is a psychological epos, showing the inward development of man, as Goethe's *Faust* does in a dramatic form; like *Faust*, it is amongst the hardest of poetical works, and the more so since Wolfram's education was of the scantiest, scarcely coming up to the average standard of his time, so that the great soul, which is struggling to express itself, often finds a difficulty in attaining its purpose, and this occasions an obscurity of language which was made a reproach to him even by his contemporaries. Bartsch has done everything that was possible to reduce this obscurity, and the grateful reader will be able to judge by the few remaining doubts of the extent of his obligations to the editor. Still it cannot be denied that considerable patience, goodwill, and scientific zeal are needed to master all the difficulties which surround Wolfram's great spiritual epic, and that the *Tristan* of Gottfried von Strassburg will always be much more attractive than the *Parzival* to the majority of lovers of poetry.

The last volume of this collection contains *Erzählungen und Schwänke*, selected and edited by Professor Hans Lambel. These poems are the work of a tendency which we do not meet with until the full bloom of the popular and court epos has begun to fade, that is, towards the middle of the thirteenth century. They are, however, in the highest degree interesting and instructive, and they may attract, by their shortness, many readers who might be deterred from venturing upon the greater works. In any case, they form a suitable preparation for the study of early German literature in the original language; besides being connected by their substance, whether serious or jocose, to that cycle of fiction which, since the middle ages, has spread from the East into every part of Europe, and has penetrated so far into every section of society. Various reproduced in prose and verse, they procure us a degree of insight into the real life and

circumstances of different classes which the earlier poems, that do not leave the realms of imagination, are far from affording, and they are therefore at once amusing and instructive. From amongst the vast number of versified tales of this kind, Professor von der Hagen published a whole hundred in his *Gesammtabenteuer*, and Lambel has selected nine, in which these qualities are especially evident. The first is called *Der Pfaffe Amis*; the author, who had also produced a considerable number of such minor poems, was known as *Der Stricker*, "The Knitter," probably from the occupation of his ancestors. He here relates a series of swindling tricks played by an English priest (apparently from some place upon the Thames) in the course of his wanderings in different countries, after which he returned home, was made abbot, and died in the odour of sanctity. The narrative has probably an English original, but it has not yet been indicated. References, however, abound for the history of the single pranks of the priest, and may be found in Kemble, who also discusses *Der Pfaffe Amis* in his book, *The Dialogue of Salomon and Saturnus, with an Historical Introduction* (London: printed for the Aelfric Society, 1848). I may mention, in addition, that the first question put by the bishop to the priests, how much water there is in the sea, for which Kemble refers to Chaucer's *Second Merchant's Tale* (*The History of Beryn*), is also to be found in *Syntipas*, in *The Seven Viziers*, in the *Mischle-Sendabar*, in the *Life of Aesop* by Planudes, and in Plutarch's *Conviv. Septem Sap.* (c. vi.). *Der Meier Helmbrecht* ("Farmer Helmbrecht"), by Werner the Gardener, depicts in the most lively manner the circumstances and incidents of life amongst the villagers of Bavaria and Austria, as (we gather from other contemporary accounts) they either were or may have been in the middle of the thirteenth century. This poem may be looked upon as one of the most interesting in early German literature, but I cannot refrain from regretting that another short poem, *Der Weinschwelg*, "The Tippler," was excluded from this collection on account of its not being in narrative form, but descriptive of the growing delight and growing powers of an invincible toper, as he drains glass after glass. It is a masterpiece of its kind, though unluckily the end is wanting, in which the drunkard fastens on an iron coat of mail lest his belly should burst, but perhaps in the end the coat of mail itself burst. Gervinus, speaking of this poem, observes "that there is nothing more disgusting than solitary swilling, and nothing so contrary to the proper destination of wine, to open the heart and heighten the common rejoicings." He adds, indeed, that the art of the poem is so admirable that one overlooks the ugliness of the subject, but he has himself overlooked the fact that there is nothing in this remarkable poem (as I shall show in detail elsewhere) to indicate a solitary toper, so that his reproach against it on this account appears to be unfounded. But to return to the volume under discussion. *Der Wiener Meervart* ("The Voyage of the Viennese"), by Joyless, the name assumed by the poet, represents a company of tipsy citizens of Vienna, who begin to roll, and therefore imagine they are on board ship, and a storm is driving them hither and thither, so that they make great disturbance in the inn, and when they have slept off their carouse have to pay handsomely for all the damage they have done. The oldest form of this story is in Athenæus (ii. 5, p. 37), where the scene of the adventure is Agrigentum in Sicily. I will end with the *Herzemaere*, "The Tale of the Heart," by Konrad of Würzburg, who is also known by other poems. This is the story of the lover of a noble lady, who, dying in the Holy Land, charges his squire to embalm his heart and bear it to her in a golden casket. When he is near her castle, her husband meets the messenger, takes the

casket from him, and makes his cook prepare the heart and place it before his wife. When she hears what she has eaten, she says that after tasting such precious food she will never eat again, and dies of a broken heart. The legend belongs to a very widely spread group, which is well known from the tragic fate of the Trouvère of North France, Reignault, chatelan of Coucy, and the lady of Fayel, and of the Troubadour Guillem de Cabestant. Of course this volume, like all the rest, is provided with introductions and other necessary explanations.

I have here briefly indicated the contents of this whole collection, and I trust that what I have said of it may help to procure it a friendly reception from those who, out of Germany, may wish to study the classical productions of our early literature without serious labour to themselves. In Germany, as has been said, these volumes met with such speedy and universal acceptance that another enterprise of the same kind has been begun. The centuries immediately before and after the classical period of early German literature present a series of poems which well repay a more careful examination, in spite of their inferior perfection. They stand to the bloom or noonday of that literature in the same relation as the first dawn of spring or morning and as a mild autumn or the afterglow of evening. Accordingly Professor Bartsch has undertaken, in the second of the above named collections, *Deutsche Dichtungen des Mittelalters*, to publish the most considerable of the poetical productions of these two periods, which offer some entirely new features; for the gradual rise of the healthy middle-class spirit of later times, which appears in the *Erzählungen und Schwänke*, and lends a fresh charm to poetry, enlarges the intellectual horizon by the introduction of didactic and satirical subjects, while the drama develops itself into a characteristic, truly popular form. Amongst the works proposed to be published are *König Rother*, Lamprecht's *Alexander*, Freidank's *Bescheidenheit*, Ulrich von Lichtenstein's *Frauentienst*, *Reineke de Vos*, &c., poems to the importance of which every history of German or of general literature bears witness. The plan of the new collection, in which Bartsch is assisted by the same eminent scholars as before, and by others, is nearly the same as that already described, except that the explanations of the meaning of words are less frequently given in the body of the work, while the glossary at the end is fuller. The first volume has already appeared, and contains *König Rother*, edited by Heinrich Rückert. It is preceded by a very valuable introduction, which, however, by comparison with the *Deutsche Classiker*, may be thought to go too much into details uninteresting to the general public. Rückert has forgotten what the former editors always bore in mind, that these editions are not intended for the learned classes, but for persons who will take less interest in acute but prolix researches into the rise and history of a given poem than in a concise account of the results arrived at; he also demands from his readers too exact an acquaintance with the heroic legends of Germany. It might also have been thought that Pfeiffer's essay, above noticed, on the pronunciation and versification of Middle High German in general, would be enough to satisfy the curiosity of the general reader, and that Rückert's twenty-four pages on the special metrical and linguistic peculiarities of the poem edited by him run the risk of being skipped even by those whose thirst for knowledge is strong enough to lead them to wish to read it in the original. But I may perhaps be mistaken as to the intention of this second collection, for it almost seems from the foot-notes as if they were designed to lead the way to a more precise and thorough study of the early German language and literature.

FELIX LIEBRECHT.

Leighton's Works. Five Volumes. Longmans.

THERE are mountains and mountains, and there are mystics and there are mystics: it is only in Worcestershire that Malvern would pass for a mountain, and we might miss the real mystical elevation of Leighton if we did not look up to him across the dead level of eighteenth-century pietism, over which he towers with a modest dignity and sober grace to a really considerable altitude. An objective standard to measure spiritual force is unattainable and undesirable, and so far as an approximation to it is possible, it will be found not in a comparison of the heroes of the spiritual life with one another, but in a comparison of each with his surroundings. The real grandeur of a mountain depends quite as much upon its steepness as its height. These considerations are peculiarly relevant when we try to estimate the writings and character of a man like Leighton. His circumstances were unfavourable to the utmost exaltation of positive attainment, but they favoured both his reputation and his influence. In fact, it might almost be said that his life and his memory were the creatures of accident; or, rather, we should say that his lofty earnestness was a guarantee that he would be something, and that his simplicity left it to Providence to determine what. This union of receptivity and independence gives him an interest unique in its kind. A Covenanter who understood and practised the piety of the counter-reformation, an archbishop whose largeheartedness fascinated Doddridge, a humanist to whom Seneca was "the moralist," as Aristotle was "the philosopher" to St. Thomas and the Schoolmen, an enthusiast who before Coleridge sought the Platonic salvation in the Calvinist conversion—with so many attractions it is not wonderful that, though he is a spiritual writer, he should keep his place among the classics of an unspiritual literature. Indeed to mention this at all among his distinctions sounds like an anticlimax, though he divides the honour, for what it may be worth, with so great a name as Jeremy Taylor. He is like the—

"Western cloud,
All billowy-bosomed; overbowed
With many benedictions, sun's,
And moon's, and evening star's at once."

Of course, under the circumstances, it is difficult to tell what is the real natural colour of the cloud, and one can only conjecture that it must be a very pure delicate neutral grey: men are more individual than clouds; but Leighton's individuality is of a sufficiently neutral description: the only characteristic that is left when we have exhausted the generalities of saintliness is a sweet, wistful, importunate unearthliness. It is not that he is pining for the glories of heaven: though he speaks much of them, it is only to complain that we do not really desire them, to confess that we cannot imagine them; he has nothing of the fiery passion of mystics like St. Augustin or St. Theresa, nothing even of the hushed glow of the author of the *De Imitatione*, still less anything of the delicious dreamy fever of such writers as Herbert and Vaughan, who, one is tempted to think, found the pains of home-sickness pleasant enough. Leighton is one of the clearest and most practical of writers: one of the most reasonable, if we grant his premises; one of the most plausible, if we differ from him upon first principles. To borrow a distinction of Dr. Newman's, we might say that Leighton gave a "real assent" to the doctrine of the evil of the world that now is, while his assent to the doctrine of the better world to come, though it was given very heartily, and though it occupied very much of his thoughts, was only "notional" after all. He reminds us of one of the fathers of the desert who had a great reputation for wisdom, though he would never speak on any subject but the infirmities and

difficulties of monks. Of course all mysticism tends necessarily to a depreciation not only of ordinary knowledge, but of the intellect itself, but this depreciation may be either positive or relative; the intellect may be cultivated in order to be exhausted before it is transcended, and this is the tendency of mystics like St. Augustin and Swedenborg; or it may be neglected altogether, and this is the tendency of mystics like St. Francis and Boehme; or it may be disciplined and yet despised, dismissed as an unprofitable servant, before its work is begun, and this is the tendency of mystics like St. Bernard, and the author of the *De Imitatione*, and Leighton. This temper, as we see in St. Bernard, may be compatible with the very highest degree of practical ability, with the most unflinching courage, with the readiest intelligence; but it is not only the refinement and repose of the strong, it is also the deliverance and support of those who, without it, might be weak. As we look at Leighton's clear, soft, bright face, we feel that magnanimity and solidity were hardly his natural virtues. His life was a failure as far as influence or usefulness go, and he was not a man to console himself with either a high reputation or an easy conscience. He worked for many years as minister of Newbottle, and we do not read that he regenerated that highly favoured parish. He worked as Professor of Divinity at Edinburgh; he formed a few pupils like Scougal, now forgotten; otherwise he left the university as he found it. He worked as bishop and archbishop, and he did not pacify the Covenanters or save the episcopal establishment; all he achieved was to get his clergy to agree in synod to vague good resolutions; then in another synod the resolutions were renewed; by the third synod Leighton was reduced to write hopelessly and beg they might be acted upon. He postponed his own ordination till he was thirty, because he had noticed that others began to preach too soon and went on too long. When he was meditating the resignation of his see, he apologized, in what was meant to be a farewell letter to his clergy, for troubling the synod with such a trifle. He might almost seem to have taken his own measure accurately. His real success was in the writings which he constantly refused to publish; which he desired to have destroyed: and though these bear witness to his ineffaceable distinction, they bear witness to his limitation too. Not only do the same thoughts, the same phrases, the same quotations repeat themselves from one work to another, but in the *Commentary on St. Peter*, the work by which he is best known, whole pages are repeated with scarcely a variation. The explanation is obvious. Leighton only wrote for edification; he brought in what he considered a useful idea or a telling sentence as often as there was a chance of its producing its effect. He had such a predilection for the First Epistle of St. Peter that he delivered his course of lectures on it more than once, and this is the reason that it is so much the most voluminous of his expository works; either he or some admirers ran the MSS. of the successive courses into one, without a thought of suppressing the repetitions. When a man has his mind full of a limited number of thoughts, it is very much a matter of accident which passage of a book will remind him of one or other of them: and this is always Leighton's method as a commentator; he simply uses his text as a kind of multiplying mirror to reflect from a number of different points the light that is burning within him. This makes him one of the most capricious of expositors, and, in one sense, one of the least satisfactory. He accumulated in his youth a stock of knowledge which was certainly remarkable, but he lived upon it without increasing it; we should hardly be surprised to find that after he was settled at Newbottle he read nothing but his Bible and his commonplace-book. He

puts away everything that he can as a superfluity, and he positively resents anything like controversy. It would be unjust to call him a latitudinarian writer, but anyone who in an age of disputes indulges his impatience to place himself and keep himself at the centre of the narrowing circle of the undisputed is really doing the work of the latitudinarian whom he anathematizes. One reason why Leighton gave way to this temper so readily was, that opinion with him was so much a matter of obedience that it was really an impossibility for him to develop anything that a sturdy partisan could recognise as an honest manly conviction. This is the explanation of his position in the ecclesiastical politics of the time; he did his duty as he understood it under both the presbyterian and the episcopal establishment; and he endeavoured to convert and edify souls under both, without ever quite believing in either. Probably, though his belief in the Covenant was never more than second-hand, it was at one time less hesitating than his preference for episcopacy ever was. But he soon saw that the work of reformation was to be the triumph of a political party, not the elaboration of individual character; he was disenchanted, and the intolerable pretensions, the insane, tyrannical pedantry of the sincere Covenanters, completed the work. Leighton found himself, like most other sensible men, in the ranks of the moderate party, which was managed by Shairpe, a clever, generous man of business, rather indelicate than unscrupulous. If Shairpe was the support of this party, Leighton was one of its most conspicuous ornaments: the court had not made up its mind whether it wished or expected to rely upon energy or conciliation, but the latter alternative was the pleasantest; and if anybody could conciliate, it would be a man like Leighton, who combined the charm of cultivated fervour with the charm of ascetic gentleness. It was inevitable that a bishopric should be pressed upon him: he had really no reason for declining except humility, and he was allowed to escape with the smallest and poorest. It gives the measure of his docility—perhaps we may say, of his scepticism—that he submitted to receive episcopal orders as deacon and priest with much less resistance than Shairpe, only stating his personal opinion that his presbyterian orders were valid so far as they went. He soon found that the character of Shairpe, who was headstrong, though not inflexible, and the vindictive passions of the selfish cliques which had the ear of the government, destroyed any chance there might have been of verifying a plausible theory to which he inclined—that a sort of modified episcopacy, with a synod to prevent a bishop from browbeating the clergy, and a bishop to prevent the synod from tyrannising over the laity, was upon the whole the system likely to work with least friction, and therefore with most edification. He found himself almost exactly in the position of an ecclesiastical Falkland converted to a cause whose success it was impossible for him to promote, and almost more impossible for him to desire. Falkland, at any rate, had the consolation of esteeming and pitying Charles; he might hope for a soldierly death if a manly life were out of the question; but Leighton had to work with Lauderdale, and as he had no enemies, could not hope to be shot like Shairpe. It only remained for him to retire and spend his old age in spiritual conversation, in occasional ministrations, in the daily occupation which took up more and more time, "of dressing and undressing his soul." He died as he had wished, in an inn, a stranger and a pilgrim to the last upon the earth where he used to say it was beyond angelical obedience to live for ever. He was on a journey to London, in the interest of an unsatisfactory nephew: he was unmarried himself, and lived after he resigned his see with a widowed sister-in-law, who scolded him for his pro-

fuse charities, and asked him if he supposed he could have given away so much if he had had children of his own; he replied, "I know not how it would be; but I know how it ought to be—'Enoch walked with God, and begat sons and daughters.'"

There we have the whole man with his timid, wistful, rap-turous unearthliness which, as has been said, seems to give the keynote of his writings. Their real value is that they illustrate a character which may have lessons, which has certainly a fascination even for those who do not care to acquire it, though it is only the last who can hope to understand it. The main outlines of that character as they strike an outsider have been sketched already. Perhaps the most curious of the minor traits is his hankering after the Vulgate; he can never refuse to comment upon its rendering when it has a distinct set of associations, though he does not attempt to vindicate its superior accuracy. This is the more remarkable because he rejects with some disdain, not only the legend of the Three Kings, but also the mystical explanation of their gifts, which is found in almost all the fathers, and because he repeats the commonplace objections to popery with an air of calm conviction which is strange in a man who had learnt so much from papists. On the other hand, he uses St. Bernard and the *De Imitatione* as if the chasm of the Reformation had never yawned between: in many ways his whole turn of mind is mediæval and scholastic, which shows itself in a taste for thinking by means of etymologies, a point of contact between him and Coleridge (it should be noticed that the etymologies are very fairly accurate). Other traits in his strictly theological writing may be marked in passing. He discouraged more and more decidedly, as he grew older, the craving for "assurance," which is always the crowning doctrine of pure and vital Calvinism, and he emphatically refused to answer the challenge in which all controversy tended increasingly to issue by producing a list of "fundamentals." Perhaps his pleasantest, though not his greatest, works are his academical addresses. The two most remarkable things in them are, first, the persistency with which he represents Christianity exclusively as a discipline of blessedness (and here he coincides with Locke, who escapes from scepticism by maintaining that God has given in Christ πάντα πρὸς ζωὴν καὶ εὐσέβειαν); and, secondly, his readiness to use the Neo-Platonists as authorities for the end, while denying them all knowledge of the way. Perhaps if he had maintained this exclusiveness throughout, he would not have committed himself to the Stoical precept of trying to fancy how we should bear trouble before it comes, though he is aware that at best there is something unreal in any victory that can be gained over imaginary antagonists.

We shall look forward with great interest to Mr. West's *Life of Leighton*, for which he has collected fresh materials; and even the existing materials have never been adequately used. Much might be done even from internal evidence to elucidate the very curious problem of Leighton's relation to the Catholicism of the Continent; and Mr. West's illustrations from the devotional literature of the counter-reformation, and from the Platonic pietists of the seventeenth century, show that he is on the right track. Perhaps, as this is the first edition in which anything except edification has been aimed at, we ought not to complain that much is still left for future commentators in the way of tracing both the extent to which Leighton borrowed from others, and the extent to which he repeated himself. It is to be regretted that the theological prepossessions of the editor have led him to ignore the great contemporary Scotch mystic, "sweet Samuel Rutherford," who deserves his name in spite of unmistakable narrowness and occasional coarseness. Of

Leighton's own career as a Covenanter, Mr. West speaks with laudable moderation; and one new view of considerable importance is put forward: many sermons are assigned, on internal evidence, to the periods of Montrose's campaign and Cromwell's domination, which had hitherto been assigned to Leighton's episcopate. The theory is ingenious, and a very little additional evidence, which perhaps the *Life* may contain, might make it certain. G. A. SIMCOX.

LITERARY NOTES.

Charles Lever, the indefatigable novelist, has died at Trieste, in his 67th year, prematurely, we might say, judging from the unabated vitality and buoyancy of spirits evidenced in his latest works, though viewed as the author of *Harry Lorrequer* and *Charles O'Malley*, our surprise is, perhaps, rather to find that he has not been with us longer. They belong to the boisterous, inorganic type of fiction, of which Smollett is the great representative; and though they can still be read with amusement, their humour requires to be supplemented by a virtuous consciousness, that one is studying in them an instructive phase in the history of light literature. Lever became popular as a painter of Irish character, and yet no successful novelist ever troubled himself less about character, properly so called. He could tell one good story after another so volubly as to keep up an unbroken chuckle from the first chapter to the last, which stood in lieu of a coherent plot, while his heroes fell in love and out, and won and lost fortunes and battles neither he nor they much cared how or why. But unity of purpose, action, or conception, were not natural to his novels, and when he changed his style, a quarter of a century ago, it was because a fine tact warned him that, for better or worse, the public taste was no longer what it had been. His least successful and characteristic works belong to this period, when he aimed at constructing an ordinary novel of incident without a thoroughly congenial or inspiring motive. In 1858 he became vice-consul of Spezzia, and about that time he hit upon a new vein, which, with varying but considerable success, he continued to work until his death. Instead of the rollicking, happy-go-lucky Irishman of his early works, his hero is henceforward a deep diplomatic conspirator, generally belonging to an obscure nationality, but exercising as mysterious a sway over the fortunes of Europe as any of Mr. Disraeli's magnates. This new type is not more faithful to nature, nor of more permanent artistic value, than the wild Irishman of whom the public had got tired; but Lever's knowledge of the travelling Briton, who is at once his butt and his public, his unflagging spirits and lively invention, which disguise the essential sameness of his subject, were quite enough to account for his fresh success. Without being profound or veracious, he was almost always readable, and it does not detract from his merit that he attained this result by trifling with such contemporary foibles as a taste for ethnological "questions."

The *Cornhill* reprints the substance of a paper read before the Royal Geographical Society in March, by W. G. Palgrave, giving an account of his travels in North-East Anatolia, in 1870, with special reference to the traces of glacial and volcanic action, and to the unexplored mineral riches of the country.

A paper by B. Delbrück, on German Rhyme, in *Im Neuen Reich* (May 31), traces the change from alliteration and assonance to regular rhyme to the growing disposition to place the accent on the root syllable. The Greeks did not use rhyme, because their accented syllables were higher in pitch, not louder or more emphatic. Classical Latin eschewed rhyme for the very reason that recommended it to the barbarian clergy; rhyming syllables were plentiful, but they were mostly terminations, and therefore empty and insignificant. Italian and the other Romance languages do not derive the full benefit from the use of rhyme for the same reason, and English is even richer than German for poetical purposes, because the disuse of cascendings, &c. leaves so many words reduced to one accented significant root syllable.

The historical *Kreisverein* of Swabia and Neuburg—a society which devotes itself to collecting and bringing to light documents bearing on the history of domestic manners rather than political and military operations—has just published a curious *Tour in the Netherlands*, by a military chaplain, in 1651, found in MS. in the library of Augsburg, and containing very lively pictures of the state of things during the Thirty Years' War.

Dr. J. A. Messmer writes to the *Allgemeine Zeitung* (June 1) to announce the discovery of the bronze gates of Byzantine workmanship belonging to the ancient basilica of St. Paul at Rome, which were supposed to have disappeared since the church was nearly destroyed by fire in 1823. The gates, which have been preserved in the adjoining Benedictine convent, are uninjured, and will be restored to their proper place when the church is rebuilt.

The death of F. Gerstäcker, the well-known traveller and *littérateur*, is announced, together with that of Julius S. v. Carolsfeld, the early colleague of Cornelius. The fate of Hippolyt Schaubert, also lately deceased, should be considered by those who believe that there are better tests than popular favour for discovering and rewarding literary merit. In 1867 a prize was offered by Friedrich Halm (Freiherr v. Münch-Bellinghausen) for the best comedy, and was won by *Schach dem König*, the work of an unknown police clerk. Scandal said that the adjudicators believed that they were crowning the work of Rudolf Gottschall, but even if the mistake was made, it was still sufficiently flattering to Schaubert, who "woke and found himself famous." Unfortunately, neither the critics nor the public were induced by this *quasi* official triumph to believe that all the past, and, still less, all the future, works of the poet were titles to immortal fame. Some of his smaller comedies had a complete success, but apparently rather in spite than because of the higher ambitions which he had been led to entertain.

Art and Archaeology.

THE PARIS SALON, 1872.

THE reaction of events, the depression and fatigue of the general mind, make themselves felt sensibly enough in the current official exhibition of the French arts in the Champs Élysées. The formal revival is spirited and complete; the universal resumption of artistic activity and production is nothing short of amazing; but it is none the less true that the activity seems to carry marks of deterioration and distress, and the production seems mostly of impaired quality or unsatisfactory kind. In a word, it is not a good Salon, and can scarcely be thought good, except in the eyes of such as are sworn *à priori* to official admiration of whatever may be the results of the last new régime. That the new régime of the Fine Arts in Paris—by which, pending the future of emancipation and private initiative which we are assured is in store for them, the Fine Arts are laid more strictly under State control and regulation than ever—that this régime has done much immediate harm to the exhibition can perhaps hardly be demonstrated. Artists rebel, and justly, against the change of rule which puts the election of the annual jury into the hands of those exhibitors only who have already won prizes or decorations, instead of the whole body of exhibitors as heretofore. That is a rule evidently tending to officialism, fogginess, academism—the principle, call it what you will, which is not unknown under another system nearer home, and which is apt to exclude or repress the efforts of originality and manifestations of the younger artistic mind. And the aspect of the Salon this year is by common consent "official"—unoriginal, with a few ambiguous exceptions, of which anon. Still, one does not hear of any specially unjust or notable exclusions, except that of Courbet out of intestine vindictiveness, and that of two painters of war scenes—one of them excessively skilful—under foreign pressure. The abstention of J. F. Millet, the foremost European painter (and poet) of country life and sentiment; of Stevens, the greatest master of tone and texture in modern interiors; of Bonvin, the strongest of the younger school of still-life painters, and of more notorious masters such as Gérôme and Meissonnier, is due to different causes; but a French exhibition of to-day from which these painters have

abstained, and which contains no remarkable new appearance, while it excludes a painter so powerful in his art as Courbet, and so instructive even in his perverse extremes, must needs be a comparatively tame and unattractive one.

It is scarcely worth while to chronicle the more or less fully accomplished inanities, whether according to the voluptuous, the elegant, or the severe routines of traditional practice, which occupy upon the walls a space quite out of proportion to the attention they command. The "Cigale" of M. Lefebvre, a regulation nudity with blue-black hair and almond-shaped eyes (destined, we believe, for the English market), may count as a leading example of the first class, and save the mention of a hundred other nudities and more, varying only in the forms and attitude of the model, little or not at all in sentiment and significance. One other only, "Le Sommeil," by M. de Gironde, a pupil of Gleyre and Bonnat, may be noticed as a *début* of vigour and promise in its way, quite unconventional in treatment, and really rich in colour and handling. The second or elegant convention finds its leader in M. Bouguereau, with a life-size woman-reaper whetting her scythe, and an idyllic harvest party—both perfectly unreal and full of graceful rapidity and nicely trained artifice; unless indeed a more distinguished name were chosen, and the perfectly feeble and characterless "Giacomina," a costumed portrait of Cabanel, were pointed out, as one of the least fortunate of its painter's efforts. Then there are large "Temptations of Christ" which nobody looks at; large mythologies of "Herakles with the Hydra" (Bin, 143), and "Nessus with Deianira" (Tillier, 1454), which are not good either; an ambitious allegorical "Fortune" of M. Sirovy, which is showy and well-placed, but destitute alike of taste and imagination; an immense "Massacre of the Innocents" by Gustave Doré, invented with some power and originality of that now rather threadbare order which we know so well, coloured and carried out with even more than his usual disagreeable technical incompetence. Upon the whole, we note a considerable tediousness and decrepitude in all the higher, the more ambitious, manifestations of the painter's art; nothing which can be said to belie the exhaustion which one has long traced growing upon both the romantic impulse in serious French figure-painting which starts from Delacroix, and the classical impulse which starts from Ingres. On the other hand, the realistic impulse, which finds its central embodiment in Courbet, is not fairly represented; and M. Jules Breton, who has done some such tender and touching, although unequal, work in the realists' especial field of rural life and labour as they are, leans this time unfortunately to a weak and scarcely sincere convention. Both his pictures seem too large for his strength; the colour of their cold foliage-greens and cold drapery blues or violets is unpleasant, and the modelling and design of the peasant-girl figures, nearly life-size, is neither very frank nor very correct: it is not a good year for M. Breton, in spite of his conspicuousness. M. Manet, the well-known and much-contested talent who represents in an extreme form, and with an executive bravura which is his own, the logical doctrines of the more violent realists—modernists—has no figure-piece in the Salon; only a sea-view, with the fight of the *Kearsage* and *Alabama*; the deep blue-greens of the sea, the blacks of the ships' hulls and smoke, the tones of the sky, are seized with a forcible precision, and struck upon the canvas in rough traits which disguise a good deal of real subtlety, both in colour and drawing, under a wanton manifestation of slapdash. Richness and pleasantness in the actual management of paint are things sought by few French artists; and among these few M. Bonnat has a right to count; but in the clever Oriental piece, "Cheiks d'Akabah," he exaggerates this aim, and makes an excessive impasto cover real defects of thoroughness, a strained monumentalism of arrangement and composition serve instead of real dignity of drawing. Very much better, and powerful both in character and colour, is his portrait of an old woman of the Basque province (163). M. Gérôme finds an imitator, if not a substitute, in his pupil Lecomte du Nouÿ, whose picture of a Pharaoh receiving evil tidings, of which he imperturbably decapitates the bearers one after another, has a good deal of the master's power and accuracy, as well as more than enough of his cynical imagination and cruelty. A second (and this time a draped) "Sommeil" on a large scale—it is a young mother and child solidly painted, with rich coloured reddish and greenish coverings—has to be noticed as a first and considerable success by a pupil of Gleyre, M. Eugène Lecadre.

Turning to decorative ideals, the "Idylle" of M. Henner and "Espérance" of M. Puvis de Chavannes furnish two very opposite kinds of example. M. Henner is an Alsatian artist almost as well-known for frigid academical composition as for charming and spirited portraits of children which do not look as if they could be done by the same hand: this "Idylle," however, is neither one nor another, but a little classical dream of two naked women by a well on a hill slope, conceived in a fresh and simple spirit, and not only well drawn, but charmingly painted in an original key of pearly colour. M. Puvis de Chavannes' work is always flatly tinted, more in the manner of tapestry decoration than of oil-painting; he has a refined sense of colour, and a certain fanciful rigidity and archaism which remind one of some English contemporaries; this "Hope" is not a successful example. M. Ernest Aubert may be remarked, with his "Fil rompu," as a fair follower in the decorative path of Hamon; also the "Eve" of M. Laurent Bouvier. One of the very good pictures of the year, in a direction rather English as one would say, is the "Heure de la Marée" of M. Billet; a Normandy sea-side, with the fisher population among their beached boats inspecting and collecting the haul; very pleasant colour and spirit in the men, women, and children, with nice oppositions of rosy cheeks and blue jackets, and a quite natural and unforced sense of life, movement, and sea-swell.

Genre-painting, says current criticism, and not history-painting, is the strength of this year's Salon. Yet it does not contain much that is really remarkable in the way of *genre*: there is M. Caraud, of course, with his clever soubrettes in costume; there are some, but not many, of the followers of Alfred Stevens. The three names that I should be inclined to select in this field are the little known ones of M. Léon Saunier, whose two little out-door lady groups are painted with some discordance of tone, but with an extreme delicacy of drawing and expression, and a charming adjustment in their backgrounds of landscape; M. Claude, who sends the best Rotten Row scene of any that has been attempted—it is quite small, but catches admirably the pictorial effect and sentiment of the scene—and a careful and brilliant little interior, "l'Antichambre," with a lady and dog; lastly, M. Chenu, who has caught some provincial bourgeois types with great spirit and accuracy, and set them to drive a-visiting in a sunny weather, of which he renders the effect admirably. So is M. Jules Héreau's "Omnibus Station at Batignolles" an excellent piece of its kind.

There remain the class of war pictures, the class of landscape, and the class of portraits (and the sensation of the year has been made by a great pair of portraits): these, together with the sculptures, must be reserved for another number.

SIDNEY COLVIN.

ART NOTES.

Under the title, *Histoire de l'Ornement russe du X^e au XVI^e siècle*, a work is in course of publication which is of considerable importance in a special department of art. It consists of a collection of initials and other examples of ornamental design selected from Byzantine and Russian MSS. and printed in colours. The collection is arranged in chronological order, and accompanied by an explanatory and historical text. The Russian government, besides contributing a considerable sum towards the expenses of this very costly undertaking, has subscribed for 500 copies. Two hundred only come into the market, and may be procured from A. Morel, Paris.

In the present number of the *Zeitschrift für bildende Kunst*, Dr. Engelmann continues his valuable notice of the recent excavations in Pompeii and Herculaneum; Professor Conze contributes a notice of an early Christian sarcophagus discovered at Salona, and now placed in the museum at Spalatro; and Carl-Klaus concludes his paper on the contemporary school of sculpture in Dresden.

M. Léopold Flameng, who is well known by his excellent work in the *Gazette des Beaux-Arts*, has undertaken to illustrate a forthcoming edition of Victor Hugo's *L'Année terrible*.

The first part of Lübke's *Geschichte der deutschen Renaissance* has now appeared. After an introductory chapter, the

author passes into the description of the commencement of the new style amongst the painters and sculptors of the sixteenth century, and closes with an analytical examination of German Renaissance architecture. The next three numbers will treat of the now remaining monuments arranged in topographical order. It is expected that the entire work will be out before the end of the year.

The exhibition of the competitive designs for the German Houses of Parliament was opened at Berlin on May 2. There are fifteen English competitors, amongst whom we find the names of Gilbert Scott, Godwin and Edis, Kerr, Emerson, Turner of Dublin, W. W. Robertson, S. Williamson, and others. The accepted plans, we now learn, are those of an architect of Gotha; Mr. Gilbert Scott and Mr. J. Scott being bracketted second.

The miniatures of the Allègre collection were sold on May 14 and 15. A very fine miniature, on vellum, by van Blarenberghe (signed and dated 1763); 30,100 frs. The subject was the "Foire de Saint-Germain."—Collection Sompayo: An oval miniature, on ivory, by Hall, representing the artist's wife, sister, and child; 19,000 frs.—Sainte sale and collection Daugny: Oval miniature, on ivory, by Fragonard, the portrait of a boy in harlequin's costume; 3320 frs. A small round miniature, on ivory, by Hall, in a gold locket, the portrait of the celebrated Sophie Arnould; 2120 frs. Miniature portrait of the no less celebrated Mdle. Du Thé, by Augustin; 4300 frs. "Le Triomphe d'Amphitrite," and "La Toilette de Venus," by Charlier; 6850 frs.—Collection Hope: Oval miniature, by Sicardi, "Harlequin and Columbine"; 6020 frs.—We find that the best of the Roëll-Hodshon collection will find its way to England. Sir Richard Wallace is said to have been the principal purchaser. To him fell the gem of the collection, the "Interior of a Church," by Emanuel de Witte, the price of which, 29,700 gulden, can hardly be considered out of the way, though it is perhaps ten times as much as any picture of de Witte's ever before reached. Sir Richard also became the possessor of the fine "Wooded Landscape," by Hobbema; of the "Boeren Binnenhuis," by L. Bourse (dated 1556); and of the very fine female portrait by Netscher. This last went for the very moderate sum of 660 gulden. A far inferior example of the same master, "Four Children on a Balcony," was bought by Mr. Holloway for the absurd price of 16,610 gulden; but he acquired a first rate van de Velde, of his early period, "Still Sea, with Ships," for 14,550.

The new number of the *Fahrbücher für Kunstwissenschaft* (May 10) opens with a series of corrections and amplifications to the *Cicerone* of W. Burckhardt, by Dr. W. Bode. Travellers using the *Cicerone* as a guide-book (and for travellers in search of art it is the best and indeed the one guide-book) will do well to furnish themselves with this appendix; and such an appendix, by so well qualified a hand as Dr. Bode's, might usefully be repeated at intervals. The necessity for correction lies rather in re-arrangements or new discoveries of works of art—sometimes, unluckily, in their decay—than in original errors or oversights of description. Florence, where so much has lately been done for the preservation and exhibition of treasures, takes naturally the largest place.—The same review contains a discussion of W. Schmidt on the signatures and attributions of doubtful pictures in the galleries of Munich and Schleissheim, and a chapter of *Holbeiniana* by the same writer, going minutely over the much trodden ground, and deciding on the whole for the date 1517 instead of 1514 (which, is the question) as that of the elder Holbein's departure from Augsburg.—But the most important piece in the number is the set of unpublished documents in relation to the building of the cathedral at Siena, drawn by Mr. Charles Eliot Norton from the archives of the city, and here printed by him with a running commentary. The eight documents run from 1260 to 1388, through the greatest prosperity of the city down to its decline, and the consequent abandonment of the scheme for turning the existing cathedral into the transept of a vaster new one, which resulted after the devastations of the plague in 1348. They constitute as complete and minute a picture as exists, both in spirit and detail, of the mode in which the great monuments were undertaken and carried on by the civic bodies of the middle ages and their workmen; and Mr. Norton's observations are thoroughly luminous and intelligent.

Apropos of the completion of Theodor Grosse's frescoes in the Leipzig museum, Herr Max Jordan, the German translator of Crowe-Cavalcasse, takes the opportunity of giving (*Im Neuen Reich*, 22) an essay on the art and history of fresco-painting generally, justly enough claiming for his countrymen since Overbeck and Cornelius the credit of having stood alone as revivers of the pure practice—*buon fresco*—and ranking Theodor Grosse as one of the most distinguished of their successors. The artist has filled the vaulted divisions of a hall of moderate dimensions with an abundance of mythological, allegorical, and historical inventions—the successive incidents of the Mosaic Creation, the Birth of Eve, the Fall, the Expulsion, Michael overthrowing Satan, the Four Great Seers of the Old Testament; elsewhere Eros and the Graces, Imagination riding upon a Sphinx, the Fates, the Virtues, Egypt representing Architecture, Greece, Sculpture; Italy, Painting; and Germany, Music.

The *Chronique des Arts* relates the improvement made in the arrangements of the local museum at Orleans since the appointment of its new director, M. Eudoxe Marcille, the distinguished amateur who, with his brother (director of the museum of Chartres), possesses by inheritance the choicest as well as the largest extant collection of the French masters of the eighteenth century.

The snuff-boxes and bonbon-boxes of the Allègre collection have been sold at the Hôtel Drouot with great success, at prices ranging from 4,000 to 25,000 francs.

In a pamphlet recently published at Vienna, entitled *Eine Studie über chinesische Emailvasen*, M. Lippmann, its author, traces in an interesting manner the art and manufacture of Chinese pottery, from the days of the Shang Dynasty (1743-1112 B.C.) to comparatively modern times. Native archaeologists have devoted much time and labour to the exploration of the same field, and the existence of numerous works on the subject, notably the *Po-koo-too*, in sixteen large volumes, and the *Se-tsing-koo-keer*, in forty-two folio volumes, attests the scholarly and imperial interest taken in this branch of antiquarian research. From both of these works M. Lippmann has drawn much of the valuable information contained in his pamphlet, and from their numerous illustrations he has reproduced a few engravings of typical specimens of the art. But M. Lippmann has also studied the art in Europe, and is thus enabled to furnish us with a considerable amount of original matter. In common with other writers, he looks upon "chinesische Emaille als Tochter der byzantinischen Emailkunst."

Music.

THE WAGNER FESTIVAL AT BAYREUTH.

Bayreuth, May 22.

It is now scarcely ten years ago since Wagner, in the preface to his dramatic version of the *Nibelungen Saga*, first hinted at the possibility of having his great work performed by the voluntary assistance of his nation. The chances of such an enterprise were at that time the most unfavourable that could be imagined. Although the success of Wagner's first three operas, wherever they had been adequately performed, was an undeniable fact, still his more advanced ideas of the fundamental reorganization of the music-drama had found so little responsive sympathy amongst the German nation—if such a nation could be said to exist at all—that the utter derision with which Wagner's appeal was received by the hostile press seemed but too well justified.

Amongst the causes which have removed all these obstacles and now assembled a crowd of enthusiastic admirers at Bayreuth, I would mention—besides the irresistible power of his genius as realized in the successive works of Wagner—the great political events of the last two years, in which the various German tribes, so long divided by internal animosities and party struggles, have at last recovered the feeling of solidarity. For a philosophic people like the Germans there soon arose the necessity of symbolizing the newly recovered political unity in a work of artistic import; and it was therefore only natural to see the best amongst the nation turn towards the purest sources of old Teutonic inspiration as Wagner has embodied them in his grand dramatic work.

The master's call therefore for the means necessary to secure a worthy performance of his *Nibelungen* drama was responded to with a most promising willingness; and it was the laying of the foundation-stone of a theatre to be erected for the purpose that had assembled the friends of Wagner from all parts of the world.

I shall not intrude upon your space with a description of the ceremony, which proved a failure because of a most pertinacious rain, nor of the banquet, the horrors of which from a culinary point of view would be scarcely realisable to the English mind. The programme of the concert which formed the most interesting feature of the Bayreuth festival consisted only of the Ninth Symphony of Beethoven, preceded by Wagner's *Kaisermarsch*, the latter being chosen mainly as a representative embodiment of German national feeling. With great tact Wagner had refrained from entering into competition with Beethoven's gigantic work, and concentrated all the energy of his mind in the service of doing justice to the great teacher's aspirations. At the same time the choice of Beethoven's Symphony in D Minor was the most appropriate that could be made on this occasion, because it forms as it were the foundation of the great development of modern German, and especially of Wagner's own, music. The principle of this new phase in art, as the present writer has expressed it on former occasions, is the demand for a poetical basis of music; that is to say, a latent impulse of passionate inspiration which guides the composer's hand, and the conditions of which are in themselves by far superior to the demands of music in its independent development. The rules arising out of these demands are in the Ninth Symphony violated, indeed completely overthrown, with a freedom of purpose and grandeur of conception that can be explained only from Beethoven's fundamental idea as it gradually rises to self-consciousness in the words of Schiller's ode *An die Freude*. In his celebrated programme to the Ninth Symphony, which Wagner wrote five-and-twenty years ago, he has interpreted Beethoven's poetical intentions by illustrative quotations from Goethe's *Faust*, connecting in this way the two greatest works that German genius ever conceived. He there declares this symphony to be the struggle of the human heart for happiness. In the first movement this longing for joy is opposed and overshadowed by the black wings of despondency. In the plaintive notes of the orchestra we hear the sad burden of Faust's words:

"Entbehren sollst Du, sollst entbehren."

The second movement, on the other hand, with its quick and striking rhythmical formation, describes that wild mirth of despair which seeks respite and nepenthe in the waves of physical enjoyment. The trio again might be considered as a dramatic rendering of the village scene in *Faust*. The adagio, with its sweet pure harmonies, appears after this like a dim recollection of former happiness and innocence—

"So sad, so strange the days that are no more."

In the fourth movement at last Beethoven leaves the limits of his own art entirely. The repetition of the main motives of the foregoing movements, always interrupted by the tremendous recitative of the double basses, is absolutely unexplainable from a purely musical point of view. It is the highest effort of dramatic characterization instrumental music has ever made, and seeing that it has reached the limits of its own proper power, it has to call the sister art of worded poetry to its aid. Beethoven has done this in a way "in which," to speak with Wagner, "we do not know whether to admire more the master's bold inspiration or simple naïveté." To the grand choral piece which follows, the words of Schiller's ode form the best comment. It is obvious how the introduction in this way of words as the necessary complement of musical expression even at its climax of perfection became the stepping-stone to the further development of poetical music as we discern it in what is generally called the "music of the future." It is equally clear that it requires more than the common intellect of the general run of conductors to grapple with the intellectual (not to speak of the musical) difficulties of such a work. Hence there is scarcely another composition in existence which has been injured so much by the traditional routine of musical philistinism. I candidly confess that, although I have heard the Ninth Symphony at least three score and ten times, I never quite understood its wonderfully grand and harmonious structure till to-day. Wagner indeed seems the born interpreter of this monumental work of musical genius. With a wonderful power of congenial receptivity, he conceives the grand intentions of his master Beethoven, and moreover he is in a most eminent degree a conductor. It is difficult to say what are the mysterious conditions of musical leadership; they are certainly nearest akin to the qualities of a great military commander; and one

can only agree with good old Emperor William, who, himself entirely innocent of musical knowledge, said after Wagner's late performance of Beethoven's C Minor Symphony, at Berlin, in his homely way: "Now you see what a good general can do with his army." It is indeed one of the most interesting sights to see the immediate *rapprochement* established between Wagner and his orchestra as soon as he raises his baton. Each individual member, from the first violinist to the last drummer, is equally under the influence of a personal fascination, which seems to have much in common with the effects of animal magnetism. Every eye is turned towards the master; and it appears as if the musicians derived the notes they play not from the books on their desks, but from Wagner's glances and movements. I remember reading in Heine a description of Paganini's playing the violin, and how every one in the audience felt as if the virtuoso was looking at and performing for him or her individually. A gun aimed in the direction of many different persons is said to produce a similar illusory effect; and several artists in Wagner's orchestra and chorus assured me that they felt the fascinating spell of the conductor's eye looking at them during the whole performance. Wagner in common life is of a rather reserved and extremely gentlemanly deportment; but as soon as he faces his band, a kind of demon seems to take possession of him. He storms, hisses, stamps his foot on the ground, and performs the most wonderful gyratory movements with his arms; and woe to the wretch who wounds his keen ear with a false note. At other times, when the musical waves run smoothly, Wagner ceases almost entirely to beat the time, and a most winning smile is the doubly appreciated reward of his musicians for a particularly well executed passage. In brief, Wagner is as great a virtuoso on the orchestra as Liszt on the pianoforte, or Joachim on the violin.

The result of this masterly performance of the Ninth Symphony will, we have no doubt, be a very beneficial one, the more so as many of the most eminent artists and conductors of Germany were present amongst the audience or performers. We mention only the names of Messrs. Riedel and Swendsen from Leipzig, Cornelius from Munich, Richter from Pesth, and Dannreuther from London. The solo-quartet consisted of Messrs. Niemann and Betz and Mesdames Lehmann and Jachmann-Wagner.

To judge from the energy of Wagner, and the admiring devotion of the whole audience, as shown on this occasion, the final success of the master's grand scheme may be expected with certainty.

I shall take an early opportunity of pointing out the more striking differences between Wagner's interpretation of the Ninth Symphony and the traditional way in which this work is generally performed both in Germany and in this country. This, however, cannot be done without frequent references to score and metronome, and would therefore exceed by far the scope and limits of this letter.

F. HÜFFER.

NOTE.

Liszt's Concerto for Pianoforte in E Flat was performed with great success at the Sixth Philharmonic Concert, by Mr. F. Hartvigson. This is the third time that the work has been played in London, and by each consecutive hearing it seems to gain more and more upon the audience. The genuine and unanimous applause which rewarded Mr. Hartvigson's brilliant rendering at the most conservative of our musical Institutes seems indeed to indicate a strong current of public opinion in the direction of more advanced art-tendencies. It might be interesting from a psychological as well as from a musical point of view to draw a parallel between the three excellent pianists to whom we owe the reproduction of Liszt's work within the last two years. As far as brilliancy of technical execution and verve is concerned, Mr. Hartvigson need not shun a comparison with either Mr. Bache or Mr. Dannreuther, while we sometimes missed in his playing that poetical appreciation of the finest intentions of the composition which more than fully make up for what the latter artist may here and there want in physical strength. In Mr. Bache we most admire the firm grasp of the whole rhythmical and melodious purpose of the work, as shown in his masterly way of phrasing and declaiming the single musical passages. During the whole performance on Monday we remarked a slight tendency (we must suppose on the part of the conductor) to take the tempo in the cantabile passages too quickly, while Mr. Manns, at the Crystal Palace performance, seemed rather inclined to do a little too much in the other direction.

New Publications.

- ATLAS der Griechischen Kunstmythologie, herausg. v. Joh. Overbeck. Erste Liefg. Tafel I.-V. Leipzig: Engelmann.
- BROWNING, R. *Fine at the Fair*. Smith, Elder, and Co.
- CONINGTON, J., *Miscellaneous Writings of the late*. Ed. by T. A. Symonds; with a Memoir by H. J. S. Smith. Longmans.
- EREWHON; or, *Over the Range*. Trübner.
- GOVER, C. E. *The Folksongs of Southern India*. Trübner.
- HAWTHORNE, The late N. *Septimius: a Romance*. King.
- JACKSON, Sir G., *Diaries and Letters of; from the Peace of Amiens to the Battle of Talavera*. Ed. by Lady Jackson. 2 vols. Bentley.
- KOBERSTEIN, A. *Grundriss der Geschichte der deutschen National-literatur*. 5. umgearbeitete Auflage v. K. Bartsch. 1. Band. Leipzig: Vogel.
- MAGYAR NÉPKÖLTÉSI gyűjtemény a Kisfaludy Társaság megbízásából szerkesztik és Kiadják Arany László és Gyulai Pál. (Collection of Hungarian Popular Poetry.) Pest: Athenaeum.
- MENDELSSOHN-BARTHOLDY, Karl. *Goethe and Mendelssohn (1821-1831)*. Translated with additions by M. E. von Glehn. Macmillan.
- PALGRAVE, W. Gifford. *Hermann Agha: an Eastern Narrative*. King.
- SCHNORR V. CAROLSFELD, F. *Zur Geschichte d. deutschen Meistergesangs. Notizen u. Litteraturproben aus den Dresdner Handschriften d. Hans Sachs u. anderer Meistersänger*. Berlin: Lobeck.
- VISCHER, Fr. *Der Krieg u. die Künste*. Stuttgart: Weise's Hofbuchh.

Philosophy and Physical Science.

Darwinism in Morals, and other Essays. By Frances Power Cobbe. Williams and Norgate.

THIS book consists partly of popular essays on religious history and biography, and partly of discussions which, without being less popular in tone, have a more scientific aim, and show more independent thought. Among these latter is the essay which gives the title to the book. Miss Cobbe, while welcoming Evolutionism as rather helpful than hostile to religion properly understood, attacks Mr. Darwin's special view of the evolution of morals: under two heads, "first, his theory of the nature of conscientious repentance, which represents it as solely the triumph of a permanent over a transient instinct; secondly, his frank admission that though another animal, if it became intelligent, might acquire a moral sense, yet that he sees no reason why this moral sense should be the same as ours." On the former point Miss Cobbe argues effectively, first, that the peculiar quality of Remorse (as distinct from regret) is unexplained; and, secondly, that the being in whom "instincts of sympathy and goodwill to his fellows" are normal and selfish impulses exceptional is scarcely ancient—or even modern—man, as history shows him. There is probably some carelessness of statement in Mr. Darwin's exposition of his own theory. If in the "permanent social impulse" we include not merely goodwill towards other men, but also desire of their approbation and dread of their displeasure both in itself and its consequences (not omitting the displeasure of superhuman beings), the view becomes more plausible. And Mr. Darwin seems to have intended to include these, as Mr. Spencer and others have expressly done. On the general subject of evolution in morals, Miss Cobbe's remarks, though intelligent and often eloquent, seem to involve one or two common confusions of ideas. First, the unhappy ambiguity of the term "Utilitarianism" leads her to confound the derivation of the *form* of duty (with the peculiar emotions that accompany it) from experiences of *individual* utility with the reference of the *matter* of duty to the standard of *universal* utility. Otherwise the historical genesis of the moral faculty ought to be comparatively indifferent to her, on her general

principle that "the ancestry does not degrade the progeny." If man has sprung from the Ascidian, and yet is no less man, Duty may have sprung from Pleasure and Pain, and yet be no less Duty. Again, the issue between Utilitarianism and Intuitionism as a theory of Practice is only indirectly connected with any evolutionary hypothesis: and a further distinction is necessary between an explanation of common-sense morality as it is and an exposition of morality as it ought to be. Because a utilitarian holds that the current rules of social behaviour have a general reference to the well-being of the community, he does not therefore regard them as the final *axiomata media* of scientific Utilitarianism. This distinction—for want of which both Locke and Mr. Spencer have been unfairly attacked—Miss Cobbe does not sufficiently bear in mind in criticizing Mr. Darwin's well-known suggestion of the hypothetical morality in an intellectualised bee-hive, where "unmarried females would think it a sacred duty to kill their brothers, and mothers would strive to kill their fertile daughters." It is on these habits that the well-being of the bee-community would seem at present to depend; and we may grant that they would be represented as rules in the conscience of an average member of the hive. But a superior bee, we may feel sure, would aspire to a milder solution of the Population-question: and if we compare Mr. Darwin's hypothesis with the *actual* human conscience, we can find a tolerable parallel in the moral sense of an Eleazar or an Alva. And Miss Cobbe does not sufficiently put herself at the point of view of Utilitarianism to see that its principle admits of almost any degree of variation in actual rules without giving up the absoluteness of Duty.

In two essays on "Unconscious Cerebration" and "Dreams," Miss Cobbe, while giving an excellent popular exposition of Dr. Carpenter's theory, bases on it a peculiar argument for the non-dependence of soul on body. In dreams, as due to unconscious cerebration, the real, responsible Ego, the essence of which is Will, is not concerned: hence, argues Miss Cobbe, we find, as we should expect, that the sense of voluntary effort and the phenomena of moral emotion are curiously absent from our dream-life. The argument is ingenious: and if the facts on which it rests are ascertained by a wide induction, they are certainly striking. But Miss Cobbe seems scarcely to contend for their universality: my own experience affords opposite instances: and I should have thought that the consciousness of violent voluntary effort was incident to most nightmares, and that moral feeling was rather both present and absent incongruously (like other dream-phenomena) than absent altogether. Moreover, in the whole discussion, it is not sufficiently observed that the phenomena of dreams are not in themselves unconscious, though involuntarily originated: and that as conscious they cannot be clearly thought as purely material changes.

The remaining essays show the same transparent liveliness of style, the same good sense, wide and ready sympathy, frank and vivacious optimism, as the other writings of the author. Miss Cobbe is an excellent populariser, and treats of the phenomena of religious history in a thoroughly intelligent and well-instructed manner, with much sobriety of judgment and occasionally penetrating suggestiveness. The tone of the essays is not so much scientific as docile and receptive of science. Pure Theism appears here in a somewhat sectarian attitude, if we may apply the term "sectarian" to indicate a polemical purpose carried out with no bitterness or unfairness, but everywhere apparent: whether she points to the Oriental exaggeration of verbal inspiration, parallels Aryan with Semitic sacred literature, or notices the serpent and tree worship in Eden.

Perhaps the best thing in the book is a discussion of "Auricular Confession": unfortunately few of those to whom the question is one of practical importance are prepared to argue it merely on the basis of spiritual experience.

H. SIDGWICK.

Notes of Discoveries and Scientific Work.

Psychology.

Mr. Roden Noel contributes to the June number of *Contemporary Review* a remarkably vigorous and original, but at the same time singularly incoherent article on the Philosophy of Perception. The incoherence is partly due to plethora of matter: Mr. Noel attempts not merely to expound a somewhat complicated theory of his own, but to present it in relation to the views of Berkeley, Kant, Hamilton, Mill, Martineau, with incidental notices of Hegel and others: moreover, Mr. Noel does not confine himself to the Philosophy of Perception, but indulges in swift, abrupt digressions into cognate subjects, which break the continuity of his exposition. But there seems to be some deeper incoherence in his theory itself, due, we think, to a source fertile in confusion in later English philosophy, a Kantian element imperfectly harmonized with indigenous notions. Mr. Noel holds that we have intuitive and certain knowledge of the non-ego, as that which resists our effort: that reflection shows us percipient of this non-ego as having primary and secondary qualities, and that the supposed scientific grounds for rejecting this affirmation are not really valid. But to the question whether these qualities exist, as perceived, out of perception he offers two different answers, between which he seems to hesitate. The first is that secondary qualities, and to some extent primary, are "created in perception . . . comparatively dark external qualities being brought into relation with corresponding internal capacities, the vari-coloured flame of consciousness springs between." Whatever may be said for this theory, it certainly does not "satisfy common sense": accordingly, Mr. Noel offers for more complete satisfaction his second answer. Colour, as we perceive it, may be a property of the luminiferous ether: the different undulations may actually be coloured red, blue, &c.: and similarly in the case of sound, though it is less clear that we naturally conceive resonance (as distinct from vibration) to exist in things when perceived. Here again the divergence from common sense is greater than Mr. Noel seems to see: a rose, causing red undulations in the space between it and our eyes, is not the red rose that we naturally believe in. A deeper difficulty emerges when Mr. Noel adds suddenly that "the whole external thing and its qualities . . . is phenomenal as well as noumenal. It is in time and space." But if what is in space is phenomenal, primary qualities are only known to us as they appear, *i.e.* other than they are apart from our apprehension: and we seem landed in the first theory again. Part of the article is taken up with a subtle and closely reasoned polemic against Theism—or rather against Divine Creation as an explanation of the origin of the universe.

Geography.

Lake Tanganyika.—The welcome telegram from Zanzibar which confirms Dr. Livingstone's safety also decides the long vexed question of whether Lake Tanganyika belongs to the Nile basin in the negative, and apparently leaves no other possible outlet for the fresh waters of this great lake than the unvisited Lufiji river, which reaches the east coast in Lat. 8° S. It does not, however, contain any opinion as to the ultimate outflow of the Chambeze lake-chain, and this may be to westward.

New Guinea.—A very interesting *résumé* of the efforts now being made to explore this the least known, though perhaps the largest, of the East India Islands, its area being more than double that of the British Isles, is given in *Petermann's Mittheilungen*. The causes which have now made this equatorial island a centre of attraction appear to be as varied as the nationalities among which interest has been excited. A Russian expedition, having the scientific exploration of New Guinea for its chief object, left St. Petersburg in October 1870 (see *Academy*, vol. ii. p. 442), and, passing through the Straits of Magellan by Tahiti and the Samoan Archipelago, rested at Astrolabe Bay, a deep inlet of Papua, in September 1871. Letters received from the leader of the expedition, N. v. Maklai, state that he contemplated remaining at this station for a few months to study the habits and language of the natives before attempting to penetrate into the interior. The Papuans of this coast are exceedingly savage, have no knowledge whatever of the use of iron, and few had ever seen Europeans. An expedition from Italy, under Odoardo Beccari, a botanist known through his travels in Borneo and the Bogos country, and de Albertis, is also believed to be at present in the neighbourhood of New Guinea. Commercial relations have recently sprung up between the islands of Torres Strait and the south coast of New Guinea, and these trade channels may afford useful

openings for exploration. Last year the London Missionary Society founded a number of stations on the south-eastern peninsula, under charge of educated natives of the Tonga Archipelago; the missionaries Murray and Macfarlane, under whose superintendence these stations were established, describe the splendid tropical scenery of Redscar Bay, closed inland by the massive heights of Stanley Mountains, rising 13,000 feet. At this place an earthen jar was presented by the natives to one of the missionaries, and the gold dust used in its composition giving evidence of the presence of the precious metal in this neighbourhood, a vessel carrying sixty gold-diggers was fitted out at Sydney in January 1872 to explore the coast; it suffered shipwreck on the reefs during the passage. A movement favouring a German colonization of New Guinea [having been propagated in Australia, the Dutch have been awakened to a sense of their property in the island, and a vessel has left Batavia to take formal possession of that district which does not fall within the nominal limit of their territories in the East Indies.

The Russian Geographical Societies.—The explorations recently carried on under the auspices of the Imperial Geographical Society of Russia and its branches at Irkutsk, Tashkent, Orenburg, and Tiflis, along the whole vast line of Asiatic and European frontier, forms the subject of an essay by Herr Spörer in the above mentioned journal. In the farthest corner of Asiatic Russia, the expedition of 1870 to the land of the Tchukchees has led to the publication of a new general map of North-eastern Siberia, while the meteorological station founded at Verkhoiansk has already added to our knowledge of the climate of the far north. The important journey of the Archimandrite Palladius in the Amur-Ussuri region and Manchuria has already been noticed in the *Proceedings of the Royal Geographical Society*; the map of his companion, the topographer Nachwalyneh, is a most valuable addition to Asiatic geography. Of not less import was Prschewalski's expedition to the land of the Ordos tribes and the Koko Nor, though the results of his travels have not yet been made public. In Western Mongolia official journeys have been made to Khobdo and Uliassutai; then we have Fedchenko's exploration through Kokand to the borders of Eastern Turkestan; and the labours of M. Struve, who has determined the accurate chartography and longitudes of many points in Western Turkestan. Kuldscha has been taken possession of by Russia, and this is the starting-point for an examination of the range of the Thian Shan. Along the East Caspian coast the garrisoned positions of Krasnovodsk, Michaelovsk, and Mulla-Kari, appear to be a failure from a commercial and strategic point of view, as they are rendered almost uninhabitable from their barren and waterless condition, and are separated by the desert from the trade of Khiva. The meteorological stations founded at Krasnovodsk and Fort Alexandrovsk, on the peninsula of Mangischlak, on the other hand, are a real gain to science. A railway connecting the Black Sea with the Caspian through Tiflis, as is proposed, would greatly facilitate commerce with Persia. The frontier country of Trans-Caucasia is being examined by the experienced explorers Radde and Sivers, and very interesting results respecting the vertical distribution of vegetation are being collected.

The Movement of Depression of the Andes.—The number of *Ausland* for May 13 gives a list of the altitudes of some of the more important points in the Andes, determined at distinct intervals of time. The heights were found to have diminished on each occasion that they were measured. Quito was found by La Condamine in 1745 to be 9596 feet above the sea; by Humboldt in 1803, 9570 feet; by Boussingault in 1831, 9567 feet; by Orton in 1867, 9520 feet; and by Reiss and Stübel in 1870, 9350 feet. Quito has sunk 246 feet in 125 years, and Pichincha 218 feet in the same period. Its crater has sunk 425 feet during the last twenty-six years, and Antisana 165 feet in sixty-four years. Numbers are given in each case tracing their gradual descent.

A paper on recent geographical work in the United States appears in the *American Journal of Science* for May. During the past years the triangulation of Lakes Superior, Michigan, St. Clair, and Champlain, has been in progress, while other surveys are being carried on by Wheeler, in Nevada and Arizona, of the territory south of the Central Pacific Railway; by Raymond of the River Yukon in Alaska, as well as that of the Fortieth Parallel by Professor King. Many surveys and reconnaissances have been made by the Engineer Corps, or are in progress, of the Western River; among them one of the vicinity of Vicksburg, "the key of the Mississippi valley," was undertaken through a too well founded apprehension that the river will seek a new channel at that point and leave Vicksburg an inland town. The reconnaissance of a second railway route across the continent by way of the Upper Missouri and the Columbia Valley has added greatly to the knowledge of that country.

An important original paper, illustrated with a map, describing the mountainous country which forms a continuation of the highland of Abyssinia to the northward, and its inhabitants, now under Egyptian rule, has been published by "Pasha" Munzinger, the well-known explorer, in *Petermann's Mittheilungen*. An account of this journey by Dr. Beke was given in the *Athenæum*.

The *Zeitschrift der Gesellsch. für Erdkunde zu Berlin*, No. 36, contains a synopsis, extending over more than seventy pages, of books, essays, maps, and plans, that have appeared, either separately or in journals, between December 1870 and the end of November 1871, on matters relating to geography. It is prepared by Dr. Koner, the editor of the *Zeitschrift*, and is very useful for reference.

Zoology.

On a Malformation of the Palate in Young Lions.—In a paper "On Hereditary Transmission of Structural Peculiarities" (*British and Foreign Med.-Chir. Review*, April) Dr. Ogle has collected a number of more or less well-authenticated cases referring to this subject. The observations made on the breeding of lion-cubs in our Zoological Gardens are of some practical interest. The author has been informed by Mr. Bartlett, the superintendent of the gardens in Regent's Park, that he had seen about fifty lion-cubs born in that menagerie, and that more than 90 per cent. had cleft palates. They are unable to suck the mother, and soon perish. On the other hand, in the Dublin Zoological Gardens not less than eighty-six lion-cubs have been successfully reared, this number representing rather more than nine-tenths of those born. Professor Houghton considers that this difference is not attributable to climate, but is due to the different method of feeding the parents; while in London the lions are fed on beef and horse-flesh, with bones which they may gnaw, but of which they are unable to eat any portion, Professor Houghton feeds the lionesses in Dublin twice a week on goat's meat. They devour the entire animal, bones and all, thus acquiring the requisite amount of bone phosphates for the perfect development of the cubs. Any other small animal will answer as well as the goat. Before this plan was adopted in the Dublin gardens, the cubs born there perished from the same malformation of the palate as in London. Professor Houghton's experience is in perfect accordance with another fact, viz. that birds of prey which are taken when very young from the nest, and fed exclusively on meat without bone, never acquire sufficient strength of bone to be able to fly or even to stand. Although they grow to nearly the normal size, their skeleton lacks the earthy matter, and remains so soft that the bones are easily bent or broken.

The Zoological Society of London have just issued the third part of their *Proceedings* for the year 1871, and the concluding portion of the seventh volume of their *Transactions*. There can be no question that these publications are unrivalled in periodical zoological literature, in respect of variety and quantity of contents and beauty of illustration, and are not surpassed by any other similar work as regards the importance of some of the memoirs. And it is one of the greatest boons to the working zoologist that the flourishing state of the finances of the society allows these valuable publications to be delivered to the fellows and members for the low price of a guinea. We could not give here in any detail a list of the contents of this volume of the *Proceedings*. It consists of 823 pages, and is illustrated with 76 plates (most of them coloured), and a large number of woodcuts. Among the 154 communications we find some 20 noteworthy papers on Mammals, 47 on Birds, 10 on Reptiles, 7 on Fishes, 16 on Molluscs, one on Crustaceans, one on Arachnids, 7 on Insects, and 8 on the remaining lower animals.—The seventh volume of the *Transactions* contains 609 pages, and is illustrated with 73 plates, the following being the most recently published memoirs:—7. P. L. Selater, "On Certain Species of Deer now or lately living in the Society's Menagerie" (pp. 333-352). 8 and 9. R. Owen, "On *Dinornis*," parts xv. and xvi. (pp. 353-396). 10. W. Peters, "Contributions to the Knowledge of *Pectinator*, a Genus of Rodent Mammalia from North-Eastern Africa." 11. J. Murie, "Researches upon the Anatomy of *Pinnipedia*," part i. On the Walrus" (pp. 411-464). 12. J. Murie, "On the Dermal and Visceral Structures of the Kagu, Sun-bittern, and Boatbill" (pp. 465-492). 13. R. O. Cunningham, "On some Points in the Anatomy of the Steamer-duck (*Micropterus cinereus*)" (pp. 493-502). 14. J. Murie, "On the Female Generative Organs, Viscera, and Fleshy Parts of *Hyaena brunnea*" (pp. 503-512). 15. R. Owen, "On the Dodo; part ii. Notes on the Articulated Skeleton of the Dodo (*Didus ineptus*) in the British Museum" (pp. 513-526). 16. J. Murie, "Researches upon the Anatomy of the *Pinnipedia*," part ii. Descriptive Anatomy of the Sea-lion (*Otaria jubata*)" (pp. 527-596).

Annali del Museo civico di Storia naturale di Genova.—The second volume of this periodical has just been issued; it is published under the auspices of the Marquis J. Doria, to whom his native city is indebted for the foundation of a museum of natural history, which appears to be developing into one of the most important scientific institutions in Italy. The present volume contains the following papers:—1. G. Canestrini, "On Italian *Opilionidae*" (pp. 5-48). 2. P. M. Ferrari, "The *Aphididae* of Liguria" (pp. 49-85). 3. S. Trinchese, "A New Genus of the Family of *Acolhididae* (*Ercolania*, from the Mediterranean)" (pp. 86-132). 4. G. Mayr, "*Formicidae bornensis*" (pp. 133-155). This volume is illustrated with thirteen beautiful plates, part of which are coloured.

Faune des Vertébrés de la Suisse, par Victor Fatio. Vol. III.: *Histoire naturelle des Reptiles et des Batraciens*. Genève et Bâle. With 5 plates.—The first volume of this work, containing the mammals, appeared in 1869; the second, which will contain the birds, is in the course of preparation. Although the subject of this volume is partly the same as that of Leydig's *Saurians*, which was noticed in the *Academy*, No. 44 (vol. iii. p. 112), it is treated in a very different manner, the author's original observations being directed more to the habits and external characters of the various species than to their internal structure. The work will be found of great service to the local naturalist, but for the general student it contains too much matter regarding questions of classification, derived from standard works on herpetology. It is, however, of interest to know Dr. Fatio's reasons which induce him to distinguish two kinds of tessellated snakes (*Tropidonotus viperinus* and *T. tessellatus*), and two of brown frogs (*Rana temporaria* and *Rana agilis*).

Chemistry.

The Greenland Meteoric Iron.—Not many metres from the spot on the shore at Ovisak where he found the large iron masses that were described in the *Academy*, Feb. 1 (vol. iii. p. 54), Nordenskjöld observed a rock, different in appearance and composition from the basalt of the cliffs, and enclosing iron not only in granules and spherular masses, but as a vein of the metal several inches wide, and several feet in length. An examination of the iron of this vein forms the subject of a paper by Wöhler in the *Nachrichten der Kön. Gesell. der Wiss. zu Göttingen*, No. 15 (15th May, 1872). The metal has the appearance of grey cast iron, has a bright metallic lustre, is very hard and quite unalterable in air, and has a specific gravity of 5.82. Nordenskjöld noticed that the metal of the larger masses, when heated, gave off a large quantity of gas; Wöhler finds that this iron evolves more than 100 times its volume of a gas which burns with a pale blue flame, and is carbonic oxide mixed with a little carbonic acid. It follows from this, writes Wöhler, that the iron contains a considerable quantity of carbon and a compound of oxygen, and that the metallic mass itself can at no time have been exposed to a high temperature. The iron by this treatment becomes much brighter than before, and is much more readily soluble in acid; but it still leaves a carbonaceous residue. A fragment heated in a current of hydrogen lost 11.09 per cent. of its weight: in other words, it contained that percentage of oxygen. Hydrochloric acid acts slowly and partially on this metal, evolving first sulphuretted hydrogen, then hydrogen having the odour of a carburetted hydrogen, and deposits a black granular magnetic powder, which, though insoluble in cold acid, generates on the application of heat a gas with a strong odour of a hydrocarbon, and leaves a residue of amorphous sooty carbon and slightly lustrous graphitic particles. By treatment with iron perchloride, the metal dissolved without any evolution of gas, leaving a black residue of about 30 per cent., which, after having been dried at 200°, lost by subsequent ignition in hydrogen 19 per cent. of its weight, water being formed. It is now very readily attacked by hydrochloric acid, evolving sulphuretted hydrogen, and leaving a residue of nearly pure carbon, partly in powder, partly in graphitic scales. Iron and hydrogen chlorides therefore appear to dissolve the free metal only, and to have no effect on that in combination with oxygen and sulphur. The iron has the following ultimate percentage composition:—

Iron	85.64
Nickel	1.19
Cobalt	0.49
Phosphorus	0.15
Sulphur	2.82
Carbon	3.69
Oxygen	11.09
	100.05

As regards the question of the condition in which this large amount of oxygen is present in an apparently metallic mass, Wöhler is at present unable to arrive at a conclusion. From its homogeneous character and crystalline structure, it might be assumed to constitute a compound with iron as yet unknown, a diferrous oxide, Fe_2O , were it not that this view leaves no iron for combination with the sulphur and carbon. As, however, Nordenskjöld has found octahedra of magnetite in another Ovisak iron, Wöhler is disposed to regard the mass as a very intimate mixture of magnetite, of which there would be 40.2 per cent., with metallic iron, its sulphide, carbide, and phosphide, its alloys of nickel and cobalt, as well as some pure carbon in isolated particles. The latter undergoes no change when the magnetite and carbide by the action of heat generate carbonic oxide.

Chinamine, a New Alkaloid in Cinchona succubra.—Hesse, during an examination of cinchona bark from the Indian plantations, found a new body, to which he has given the name of chinamine (*Ber. Deut. Chem. Gesell. Berlin*, 1872, No. 6, 265). It is soluble in alcohol provided it be not dilute, and is rather readily taken up by ether, separating from its solutions in long white anhydrous prisms, resembling asbestos in appearance. The neutral sulphate crystallizes with difficulty in six-sided plates and short prisms. With chloride of gold, the solution of its hydrochlorate gives a yellow amorphous precipitate, which soon

becomes purple and deposits gold, the supernatant solution becoming purple, and afterwards brownish-red. Dilute solutions in acid exhibit no fluorescence whatever, nor does chinamine strike a green colour with chlorine and ammonia. It is barely bitter, but its solutions in acids have a rather bitter taste. It melts at 172° C., and unless kept for some minutes in a state of fusion crystallizes on cooling. The author hopes shortly to ascertain its elementary constitution.

Amblygonite.—Under the name of "Montebrasite," Moissenet and Des Cloizeaux last year described a new mineral species, occurring at Montebras, Creuse, and bearing in its physical characters a great resemblance to the amblygonite of Arnsdorf, near Penig, that Rammelsberg analysed in 1845. The mineral in each case is a fluophosphate of aluminium, lithium, and sodium, the French containing less than half the phosphoric acid and more than three times the fluorine of the German specimen. So great a disparity in composition being difficult to reconcile with Des Cloizeaux's observations of the perfect accordance, as regards crystalline form, cleavage, specific gravity, lustre, and hardness, of "montebrasite" with Rammelsberg's amblygonite, a further examination of the French mineral seemed desirable. This has been made by von Kobell, whose paper, read before the Bavarian Academy, is to be found in the *Jour. prakt. Chem.* 1872, Nos. 3 and 4, 112. His analysis of the Montebras mineral gave results that differed but slightly from those originally obtained by Rammelsberg with amblygonite. Within a few days of the publication of von Kobell's memoir at Munich, Rammelsberg read a paper in Berlin (*Ber. Deut. Chem. Gesell. Berlin*, 1872, No. 3, 78) on the same subject. His results correspond with those of von Kobell in all important respects, with the single and comparatively trifling exception that Rammelsberg finds the alkaline metal of the French specimen to be almost exclusively lithium. Von Kobell and Rammelsberg have consequently shown the mineral of Montebras to be amblygonite, and not a new mineral species. Although Des Cloizeaux noticed a difference in the mineral for the two localities as regards the dispersion of the optic axes, von Kobell contends that this feature alone, which has also been observed in mica and topaz, will not warrant us in regarding them as distinct minerals. Amblygonite, hitherto a rarity, occurs at Montebras in compact masses associated with wavellite and calcite in a bed of tin ore. Rammelsberg, since analysing the mineral a second time, believes its composition to be represented by the formula $3(\text{Li}, \text{Na})\text{F} + 2\text{AlP}_2\text{O}_6$. At a recent meeting of the Chemical Society of Paris (*Revue scientifique*, 27th April, 1872, 1049) it was stated by Pisani that some weeks before the publication of the papers of von Kobell and Rammelsberg he, in a note in the *Comptes rendus*, established the identity of the "montebrasite" of Moissenet with amblygonite.

Diiodhydrin.—This substance, the existence of which has hitherto been doubted, has been prepared by Nahmacher (*Ber. Deut. Chem. Gesell. Berlin*, No. 8, 13th May, 1872) by heating dichlorhydrin with potassium iodide in excess for from twelve to fourteen hours in closed tubes in a salt bath. The dark-coloured product is freed from the iodine which gives it this hue by shaking it with mercury or, what is still better, weak sulphuretted hydrogen water. It is a pale yellow oily body, having a specific gravity of 2.4, and forming at from -16° to -20° a white crystalline mass. Analysis gave numbers corresponding with the formula $\text{C}_2\text{H}_4\text{I}_2\text{O}$. It cannot be distilled without decomposition; a strong odour of acrolein is observed, and water, allylic alcohol, and allylic iodide pass over. The author also communicates the results of his investigation of the action of ammonia on dichlorhydrin and diiodhydrin.

Sellaite.—Strüver has recently published a paper, in the *Atti della R. Accad. di Torino*, on a colourless transparent mineral occurring with anhydrite at Geibroula, in Piedmont, and crystallizing in the quadratic system. Small fragments of this mineral melt in the flame of a candle; it is insoluble in water and acids, with the exception of sulphuric acid, which causes the evolution of hydrogen fluoride. The sulphuric acid solution contained 39.64 per cent. of magnesia, and the chemical and physical characters of this mineral led Strüver to consider it a magnesium fluoride analogous to fluor-spar in composition.

Concentrated Ozone.—By varying the form and construction of his ozone tubes, A. Houzeau (*Comptes rendus*, 74, 256) has devised an *ozoniseur* which, with a Ruhmkorff giving a spark from 2 to 3 centim. in length, yields ozone of a highly concentrated kind. He has no difficulty in producing oxygen containing from 60 to 120 milligrammes of ozone to the litre, according as the temperature is 15° or -30°, and he has since constructed an apparatus yielding 188 milligrammes of ozone to the litre.

New Publications.

- BERNARD, C. *De la Physiologie générale*. Paris: Hachette.
 BRAUNE, W. *Topographisch-anatomischer Atlas nach Durchschnitten an gefrorenen Cadavern*. Leipzig: Veit.
 EEDEN, A. C. VAN. *Flora of Harlem*. No. I. Harlem: Loosjes.
 GLADSTONE, J. H. *Michael Faraday*. Macmillan.
 GROTE, G. *Aristotle*. Murray.
 MAHAFFY, J. P. *Kant's Critical Philosophy for English Readers*. Vol. III. (Kant's *Prolegomena*.) Longmans.

- PACKARD, A. S. Development of *Limulus Polyphemus*. Trübner.
 PAULICKI, A. Beiträge zur vergleichenden pathologischen Anatomie. Berlin: Hirschwald.
 QUENSTEDT, M. Die neuen deutschen Münzen. Berlin: Springer.
 REPORT of United States Geological Exploration of the Fortieth Parallel. Vol. V.: Botany. By S. Watson and D. C. Eaton. Washington: Office of Engineers.
 SCHWARZ, A. Der jüdische Kalender historisch und astronomisch untersucht. Breslau: Schletter.
 SPICKER, Gideon. Die Philosophie der Grafen von Shaftesbury, nebst Einleitung u. Kritik über das Verhältniss der Religion zur Philosophie und der Philosophie zur Wissenschaft. Freiburg i. B.: Troemer.
 THORELL, T. Remarks on Synonyms of European Spiders. No. III. Upsala: Lundström.
 THUMEN, F. DE. Fungi Austriaci Exsiccati. Centuria II. III. Berlin: Calvary.
 TYNDALL, J. Researches in Molecular Physics by means of Radiant Heat. Longmans.

History.

Von Helfert's *History of Austria*. [*Geschichte Oesterreichs vom Ausgange des Wiener October-Aufstandes, 1848*. Von Joseph Alexander Freiherrn von Helfert. III.: Die Thronbesteigung des Kaisers Franz Joseph I.] Prag: Tempsky.

IN the preface to this (the third) volume of his *History of Austria*, Baron Helfert acknowledges that he has not given it to the world without a certain feeling of anxiety. Twenty-two years is a long period, but still it is not long enough to secure that perfect "objectivity" which, more than any other quality, is required of the historian. This is especially the case in Austria, where of the questions raised in 1848 so many still await their final answer. Some might add that our author, the son of a high-placed official before 1848, and himself under-secretary in the ministry of education when Count Leo Thun was minister, has been too much involved in political controversies for his impartiality to be considered above suspicion. And at the outset of this notice it may be observed that the work is to a certain extent that of an advocate. It is true that the author professes, and has doubtless endeavoured, to place himself in a position above considerations of party. But his own views, and those of the class with which he is connected, necessarily tinge the most conscientiously written narrative. The peculiar sources of information to which he has had access have contributed to this result. The Windischgrätz family placed at his disposal the papers left by the late Prince Alfred, the "Poliorcetes" of 1848. Like the Duke of Wellington, whom he resembled in a certain narrow-minded conservative conscientiousness, the prince seems to have kept copies of all papers of any importance that passed through his hands. His brother-in-law, Felix Schwarzenberg, on the other hand, left not a memorandum behind him; but the omission has been to some extent supplied by correspondence preserved by a member of that house, of one who was intimately associated with both the princes at the time when the ministry Schwarzenberg-Stadion was constituted. Besides these two important sources, Baron Helfert has received a number of private communications from actors or spectators in the drama which he relates. As several of his informants especially desired that their anonymity should be preserved, our author, not allowed to name all, does not name any of them, merely indicating the source and character of each contribution by such notices as "Privat-(Diplomatie)," "Privat-(Staatskanzlei)," and the like. It is amusing to observe how many of those contributed by members of the Austrian aristocracy are written in French. None of these private communications are derived from "liberal" sources either German or Hungarian, a fact in itself sufficiently significant.

With regard to the central event which has given its title to the volume, the abdication of Ferdinand and the accession of Francis Joseph, the author draws on his own experience, having been himself one of the chosen few admitted to witness the scene in the archbishop's palace at Olmütz. Naturally he dwells at great length on that event, its causes and consequences, and in so doing displays very conspicuously the peculiar artifice of his history—a certain trick of literary perspective whereby trifles in which the writer takes an interest are made to obscure events more important, but withal less agreeable to relate. For instance, the most important question with respect to the abdication of Ferdinand was its relation to the Hungarian constitution. But this question is dismissed by a statement that after Schwarzenberg had heard the opinion of Baron Jósika, formerly *Hofkanzler* for Transylvania, the only Hungarian statesman consulted on the point, the latter lost all credit in the eyes of the all-powerful minister-president. What opinion a transcendental cynic like Prince Felix had of a fellow aristocrat is a matter worth knowing; whether the Hungarian constitution was violated or not appears to a courtier and a bureaucrat to be too trifling to be discussed. In fact the parts relating to Hungarian affairs form perhaps the weakest portion of the book. Throughout the three volumes they are discussed in a narrow *incidental* way, which not only does not give the reader a broad general view of the controversy, but does not even afford him materials from which he might form a view of his own. The form in which the history is written, its slavish and inartistic adherence to chronological order, the way in which the author tries to fasten his reader's attention down to the details of revolutionary excesses and follies put before him, while he is as much as possible prevented from looking before and after, from contemplating the wretched obscurantism that existed until 1848, or the absolutist severity that prevailed as soon as the revolution had been crushed—all these literary devices not only throw suspicion on the "objectivity" claimed by the author in his preface, but they diminish the value of his work as a history. One of his principles—that of leaving out of consideration the future development and conduct of his *dramatis personae*—is avowed in the preface to his third volume, and explained as dictated by a feeling of delicacy towards living individuals. As a last peculiarity of method which diminishes the completeness of his history and consequently renders it often obscure is his theory, laid down in the preface to his second volume, that modern Austria begins not with the revolution of March 1848, but with the establishment of the ministry of Schwarzenberg-Stadion at the end of that year. This theory, apparently suggested by his dislike of the revolution, will commend itself to most minds as arbitrary and sophistical. It certainly has the effect of disturbing the natural order of his story, rendering a large part of the second volume an awkward introduction to the first.

The histories of the present day have been divided into historical romances and historical essays. Following this principle of classification, the book before us must be placed in the first division. When the author writes as a philosophical historian, he is generally vague and indefinite. This circumstance makes his second volume, in which he gives a general view of Europe in 1848, decidedly inferior to the first, wholly taken up as it is with the siege of Vienna by Prince Alfred Windischgrätz, and also to the third now before us. As a descriptive historian he has great merits, notably in his account of the bombardment of Vienna and of the desperate struggle in the Jägerzeil, as recounted in the first volume. He continually enlivens the narrative with details at once brilliant

and characteristic of the people he is describing. Who will not recognise the Austrian officers who complained, when the etiquette of the service required their attendance at the head-quarters of Windischgrätz, that there a stiffness prevailed "wie beim Maharadscha der drei Arabien?" He exhibits other qualities of an historical novelist in his full-length portraits of Prince Alfred Windischgrätz, Prince Felix Schwarzenberg, and Count Francis Stadion. We may decline to accept unreservedly his estimate of their characters and abilities, but at any rate he enables us to understand what manner of men these saviours of society were, at any rate as they appeared to intimate and friendly observers. And this in fact is the point of view from which the book may fairly be judged. It is an able, and—if we except a few occasional bursts of loyal invective—a moderate apology for the party which triumphed in 1849 and has since suffered so many reverses, stated by one whose experience and connections especially qualified him as its apologist. As such it will serve to guide and assist some future historian when the present heat of political controversy in Austria has subsided, but can hardly fulfil the fond expectations professed by the author, and be received by the world as the final impartial verdict of history. The time for judging the events of 1848–9 without anger or affection has, it would seem, not yet arrived.

ARTHUR J. PATTERSON.

THE HANSEATIC HISTORICAL SOCIETY.

IN Whitsun-week 1871, a new historical society was founded at Lübeck, for the purpose of combining once more all those cities which, in former ages, had been members of the German Hansa. According to a resolution passed at the time, invitations to join this purely literary resurrection of the famous old league were sent to no less than ninety-two towns, maritime and inland, and including those which long since have been separated from the body politic of Germany—the cities of Livonia and Esthonia, as well as of Holland. At the annual meeting which took place at Lübeck on the 21st and 22nd of May last, a very interesting report was brought up by the council. It states that thirty-eight of the cities have not only answered in the affirmative, but are willing to contribute, according to their means, an annual share to support the publications of the society. Considerable sums indeed will be forthcoming from Hamburg, Bremen, and Lübeck, from Cologne and Berlin, and from the principal towns of the Baltic and of Westphalia. Amsterdam, Harderwijk, Venlo, Deventer, Campen, Arnheim, and even diminutive Bolsward and Zutphen, have joined the new fraternity with sums in proportion to their respective importance. Eleven other places have expressed their thanks, and added their regret that they were not able to join in the same way; whilst the remaining forty-two have, up to this time, not thought it worth while to answer at all. Besides this civic membership, there is another individual one, which, since last year's meeting, has risen from ninety to about 120, a gathering of friends and students of mediæval history, government and city officials, keepers of record offices, professors of universities and high-schools, merchants, lawyers, artists, &c. An annual payment of two thalers will secure to each member a copy of the journal, the first annual number of which is to contain this year's report, and several important contributions to the history and the laws of the Hansa Confederation. During the meeting itself, a circumstantial account was communicated respecting the two chief works which have been taken in hand by the society. The first is to be an edition of the so-called *Recesses*, i.e. the transactions of the old Hanseatic parliaments, beginning with 1431, as the earlier ones down to that year are already in course of publication under the direction of the Munich Historical Commission.* The editor of this first series will likewise superintend the new one, the chief labour being entrusted to two young scholars, natives of Livonia, and pupils of Professor Waitz, of Göttingen, Drs. Höhlbaum and von der Ropp. The most important materials for this col-

lection are extant in the archives of Prussia proper and the German provinces of Russia. The second work, which also will soon be begun, is a collection of such documents, charters, despatches, and letters, as have a more general bearing upon the history and administration of the Hanseatic League, and which for this reason cannot be printed in the more local collections issued by the special historical societies of Lübeck, Hamburg, Bremen, Brunswick, Stralsund, Cologne, &c. A third undertaking was unanimously adopted by the late gathering, viz. an edition of the oldest version or versions of the ancient Lübeck code of laws, to which public attention has been directed by an excellent paper of Professor Frensdorff, of Göttingen. Dr. Wehrmann, the principal archivist at Lübeck, then communicated to the society his researches on the origin of the ancient patrician families of that city, and their relations with and difference from the families of the nobility and gentry. Professor Mantels followed with a description of the ways and means by which the old Lübeck traders fetched relics of the saints from England (Canterbury) and from Venice, and Professor Pauli, of Göttingen, discussed the early use and the value of the word "Hansa" in English documents of the twelfth and thirteenth centuries. A visit was also made to the old archives, still kept in a lofty chapel of St. Mary's Church, called the "Threse" (Thesauraria), and the magnificent charters granted by the kings of England to the Hansa merchants, beginning with Henry III., besides many other documents referring to the Steelyard in London, were displayed and commented upon from various sides. It is not unlikely that our own Public Record Office and the Guildhall Records will soon be visited again by some collaborators of the new society, as the early share which the government and the commerce of England took in the propagation of the Hansa has not yet been adequately elucidated. A proper selection for publication amongst the great masses of documents bearing on the subject can never be made without repeated researches in the stores of such incomparable collections. The next annual gathering of the Hanseatic Historical Society will be held at Brunswick, in Whitsun-week 1873.

Contents of the Journals and Intelligence.

Ephemeris Epigraphica, part ii. (Berlin and Rome).—Wilmanns shows that the *præfectus castrorum* was the emperor's official, and served to keep in check the senatorial *legati* in command of the legions. Later, when every legion had its own camp, he became also the commander of the legions, the emperor's power having now annihilated that of the other orders in the state.—Bormann treats of *Adificiorum Urbis Titulus*; and Mommsen continues his *Observationes Epigraphicae*, noting especially the erasure of the names of Diocletian and his colleagues, which was probably done by Constantine's orders.—Dittenberger gives some Attic inscriptions bearing on Roman history.

Revue des deux Mondes, May 15.—Coulanges describes "the German invasion in the fifth century," pointing out that its chiefs were really in the service of the empire, and that it was not, in the full sense of the term, a conquest. Of course the whole tone is sharpened by recent events.

Bullettino dell' Istituto, April.—Gives an inscription of L. Coedius, who served in Claudius' expedition to Britain with the eighth legion; and one referring to a German king, Aistomodius (?="battle-mood"), found at Carnuntum, near Vienna.—The account of the excavations at Certosa is continued; and an inscription given containing names of Athenian prytaneis of A.D. 126–127, which shows that the old Council of 500 had been restored (it had been 600), or rather that it had been made 507, i.e. thirty-nine prytaneis for each of the thirteen tribes which then existed.—Some inscriptions on sling bullets follow.

Gött. gel. Anzeigen, March 13.—Contains a good critique of the present science of statistics. It is shown that the mere figures prove nothing unless the whole inner life of each state is taken into account, which alone can explain and account for its various manifestations.—March 20.—Praises the new *Dictionary of the Low German Dialects* (middle period), by Schiller and Lübken, which is of much interest for English etymology also.—The article on the *Νεοελληνικά Ἀνάλεκτα* discusses the question of rhyme in the Romaic ballads, and especially refers to the article in our thirty-fifth number (vol. ii. p. 508). A notice of Buchner's *Aus den Papieren der Weidmann'schen Buchhandlung* points out how an account of this great publishing house throws light on the history of German literature at the end of the last century—much as a history of our own great publishing firms would do on English literary life. Buchner gives many letters.—March 27.—Goedeke adds some fresh information to that contained in Ranke's *Die deutschen*

* See *Academy*, No. 27 (vol. ii. p. 339).

Mächte und der Fürstenbund.—April 3.—Brandes analyses the *Ideale und Irrthümer* of Karl Hase (the well-known church historian), who was one of the students who kept alive the idea of German unity in the evil times after the Congress of Vienna, when the kings broke their promise of giving free institutions to the people which had shown such devotion in the War of Liberation against Napoleon. Hase was one of those who suffered imprisonment.—Pitrè's *Le Lettere, le Scienze e le Arti in Sicilia negli anni 1870-1* shows the wonderful revival of literature in the South since Garibaldi once more called Sicily to life.—April 10.—Notices Lübolf's essay on the Christian missionaries in Switzerland before St. Gall, especially St. Beatus, perhaps also of Celtic origin.—April 17.—A notice of Goltz's *Die ländliche Arbeiterfrage und ihre Lösung* is specially interesting just now. The solution of the difficulty depends, in the reviewer's belief, on our giving a greater security to the labourer's position, a permanent home leading to a higher standard in morality, education of children, &c.—Hübner's *Sixte Quinte* is reviewed and stress laid on Sixte's views as being those of the Franciscan section of the church as opposed to the Dominican and Jesuit views and to Philip II.'s schemes.—May 8.—Reviews Rossbach's *Römische Hochzeiten und Ehedenkmäler*, and Koehne's *Tempel d. capitolin. Jupiter*; the last to explain the difficulties connected with the architecture.—Waitz discusses the original authorities for the story of the Maid of Orleans; and Liebrecht a life of Il Conte di Prades as illustrating the constitutional history of Sicily.—May 15.—Analyses Eschenloer's *History of Breslau*, one of the contemporary narratives which the Society of Silesia is publishing, and which illustrate the Hussite movements and the commencement of the Thirty Years' War.—An analysis follows of Könnike's narrative of his suspension by the Bishop of Paderborn; a good illustration of the absolute power of the bishops.—The conclusion, too, of Rogière's *Recueil général des Formules utiles dans l'Empire des Francs du VIème au XIème Siècle* is criticized by Waitz.

Revue des Questions Historiques (Rom. Cath.), April.—Has an article illustrating the constitution of Gaul under the Romans (50 to 27 B.C.), from lately discovered coins and inscriptions; and another on the death of Henri IV.'s mistress Gabrielle d'Estrees, as described in a contemporary letter; stress is also laid on the way in which Sully interpolated, or in fact re-wrote, some of the letters inserted in his narrative.—A document on the seizure of Boniface VIII. at Anagni (from the British Museum) follows, and Masson reviews the third volume of Haddan and Stubbs' *Councils and Ecclesiastical Documents relating to Great Britain and Ireland*.

von Sybel's *Historische Zeitschrift*, 1872, part ii.—An article on St. John of Nepomuck (whom Wenceslaw threw into the Moldau at Prague—because of his relations with the queen as her confessor, according to the popular story) traces the historical origin and growth of the legend.—A very full account follows of the negotiations of Kaunitz with France and Russia which brought about the Seven Years' War.—An article on the "German Territory towards the End of the Eleventh Century" shows the nature of the German kingly power in early times, before it became associated with fixed territorial possessions, and so a source of dissension, whereas originally it had been the means of unity.

Dr. Potthast, the Custos of the Berlin Library, and author of the *Bibliotheca Historica Medii Aevi*, will shortly publish the *Regesta Pontificum Romanorum* from 1198-1304, in continuation of Jaffé's well-known work, up to the migration of the Popes to Avignon. No less than 30,000 documents have been excerpted by this indefatigable scholar; 6000 relating to Innocent III. alone, whilst Delisle's elaborate collections contained only 3000 bearing on this pope. It has been awarded a double prize by the Berlin Academy of Science.

New Publications.

APPENDICE au Mémoire présenté par le Gouvernement de Sa Majesté Britannique. T. I^{re}: Correspondance concernant la *Florida*, l'*Alabama*, la *Georgia* et le *Shenandoah*. Paris.

ARND, E. Geschichte der Gegenwart. 3. Bd. (1867-71). Leipzig: Duncker.

BEKYNTON, Thomas (Secretary to King Henry VI., and Bishop of Bath and Wells), Official Correspondence of. Ed. G. Williams. 2 vols. (Rolls Series.)

BLUNTSCHLI'S Staatswörterbuch. Zürich: Schulthess.

GARNIER-PAGÈS. Histoire de la Révolution de 1848. T. X. Paris.

HAMEL, E. Histoire de la République française sous le Directoire et sous le Consulat. Paris.

LANGERFELDT, G. Kaiser Otto IV. Hannover: Rümpler.

MATTHAEI PARISIENSIS Chronica Majora. Ed. H. R. Luard. Vol. I. (Rolls Series.)

MEYER, Chr. Das Stadtbuch von Augsburg. Augsburg: Butsch.

ROPP, G. v. Der Erzbischof Werner v. Mainz. Ein Beitrag zur deutschen Reichsgeschichte d. 13. Jahrhds. Göttingen: Vandenhoeck u. Ruprecht.

SCHRICKER, A. Zur Geschichte der Universität Strassburg. (Festrede.) Strassburg: Schmidt's Universitäts-Buchhgd.

SCHUM, W. Die Jahrbücher d. Sanct-Albans-Klosters zu Mainz. Göttingen: Vandenhoeck u. Ruprecht.

WELLINGTON. Supplementary Despatches. Vol. XIV. Murray.

Philology.

THUCYDIDIS I. With Collation of the Two Cambridge MSS. and the Aldine and the Juntine Editions. By Richard Shilleto, M.A., Fellow of Peterhouse, Cambridge. Bell and Daldy.

IN giving to the long expectant public a small part of a work promised, as Mr. Shilleto admits, nearly nine years ago, and contemplated, perhaps commenced, nearly three times that number of years from the present, the editor makes some apologies, which his many literary friends and admirers will read with regret, on the score of over-tasked energies and repeated attacks of bodily ailments. The portion now published bears some marks of being an unfinished and fragmentary performance. There is no preface, properly so called, a very scanty index of a page and a half, and, generally, an avoidance of the many literary topics surrounding the greatest work, perhaps, of the greatest period of Greek literature. These, or some of these, we may perhaps yet hope to see discussed. Meanwhile, as a contribution to verbal and grammatical scholarship, rather than from any special critical novelties or improvements in the text, this work will be accepted with gratitude and thoughtful attention by those who, few in number though they may be, adhere to the school of Porson and Dobree, or of their modern German representative, Cobet.

Mr. Shilleto speaks of his collation of the two Cambridge MSS. which he has consulted in terms rather exaggerating the real labour and time required. A month or three weeks would complete the most accurate and painstaking collation of a single book, where only two MSS. were to be examined, provided, of course, that they were not particularly difficult to decipher. We do not find that any gleanings of special importance have been derived from these two MSS., both of which have been before collated by Arnold and others. But the Clarendon MS., which is known as N, seems one of the best; and it is at least a satisfaction to have before us so very perfect a collation as Mr. Shilleto has given us. He considers the writer of it to be the same as the transcriber of the famous Sanicroft MS. of Herodotus, preserved in Emmanuel College Library at Cambridge. This latter MS., which is beautifully written on fine glossy paper, Gaisford and Blakesley assign to the twelfth century, Mr. Shilleto to the fifteenth. It is singular that a difference of four centuries should occur in the estimate of such eminent scholars! In the opinion of the present writer, who has often seen it, the Sanicroft MS. belongs to the earlier period of the fourteenth century.

It is to be feared that Mr. Shilleto has spent a good deal of labour to but little purpose, in his collation of the Junta edition of 1526. It is evidently a mere reprint of the Aldine, with just here and there a slight correction introduced; but there is not the slightest appearance of any other MS. having been employed.

The critical notes in this edition are couched in terse and often abbreviated Latin; the exegetical notes are in English. Both are, occasionally, we will not say desultory, but ranging off into questions of minute scholarship not very directly bearing on the text of Thucydides. The impression therefore left on the reader is rather that of an overflowing mind drawing freely on its stores in the cause of general scholarship, than of a strict interpretation, such as Poppo has given, of the author's meaning, or the simple notation of readings such as that accompanying Dr. Arnold's text. In

truth, Mr. Shilleto's work is a reaction from the more generally philological character of Arnold's edition, viz. one in which questions of history, geography, and antiquity were freely and genially discussed, and a return to the kind of scholarship from which Arnold's book was itself a reaction, that hard and dry critical and grammatical ἀκριβεία that constituted the discipline under which most of our eminent classical scholars were trained. In the art of translation Arnold stands paramount; he was not invariably very accurate, but then he had a most happy knack of giving, in beautiful and appropriate English, both the sense and the spirit of the most difficult and entangled parts of the speeches. Mr. Shilleto does not in general translate more than a sentence, and here and there a little more elegance of expression might have been desired. For instance, in chap. xx. the words—τὰ μὲν οὖν παλαιὰ τοιαῦτα ἔβρον, χαλεπὰ ὄντα παντὶ ἐξῆς τεκμηρίῳ πιστεύσαι, Mr. Shilleto renders, "Such have I found older events to be, albeit difficult for one, hardly allowing one, to give credit to every link in the chain of argument." This does not read quite neatly; and is not τεκμηρίῳ rather the ablative than the dative, "though hard to believe in *by* each consecutive proof"? We might wish Mr. Shilleto had said something here on the singular fact, that such a writer as Thucydides, who as late as B.C. 400 was taking every possible pains to investigate early Grecian history, nowhere refers (except once, we believe, in i. 97, to Hellanicus) to any written literature, but always speaks of ἀκοή, "hearsay," and personal research and enquiry. How can this fact be explained, if the common opinions about the antiquity of a Greek literature are true? In his note on chap. xx. Mr. Shilleto admits that "it may be questioned whether Thucydides alludes to Herodotus at all." But to return to ablative *versus* dative; in chap. xxv. Κορυθίῳ ἀνδρὶ προκαταρχόμενοι τῶν ἱερῶν, Mr. Shilleto translates, "in compliment to a Corinthian commencing the initiatory parts of the sacrifice of victims." Rather, one would suggest, "beginning the sacrifices *by* (or *with*) a Corinthian." Just below, ναυτικῷ δὲ καὶ πολὺ πρότερον ἔστιν ὅτε ἐπαυρόμενοι, Mr. Shilleto gives us a somewhat slipshod version as the literal meaning, "lifting themselves up that they were," or "lifting up their voice that they were" (superior in naval force). It is simply "elated by the *idea* that they were," &c., ἐπαυρόμενοι meaning δοκοῦντες, νομίζοντες, with a notion of conceit and self-confidence.

There is a difficult passage in chap. xxxiii., where the editors have not generally seen that we should read καταθήσεσθε, and so have been puzzled between the corrupt readings ὡς ἂν μάλιστα καταθήσεσθε and κατάρθωσθε. The future follows the preceding ποιήσεσθε, and the sense is thus quite simple; "you will store up for yourselves our gratitude, with as lasting a testimony of it as men can possibly have." The ellipse after ὡς ἂν, viz. of δράσειαν or some similar optative, is far from uncommon. Mr. Shilleto translates, "you will have an advantage by having received us in our greatest peril, to the end that you (if you receive us) may bestow the obligation with the most certain and never forgotten evidence."

In chap. lxix. Mr. Shilleto gives his high sanction to the (as I think) more than questionable doctrine that χρῆν, ἐχρῆν, χρῆναι, χρεῖν, &c., which have the regular inflections of an impersonal verb, are contractions for χρῆ ἦν, χρῆ εἶναι, &c., where he regards χρῆ as an indeclinable noun, like θέμης. He says ἐχρῆν is formed on a false analogy; a proposition no one is bound to accept on the evidence of a very doubtful passage in Soph. *Oed. Col.* 504, where χρῆσται is supposed to stand for χρῆ ἔσται. Probably χρεών is a neuter adjective, and not a corruption of χρῆ ὄν at all. Compare πλέως, and the nouns χρεὼν and χρέως.

Another doubtful doctrine is that αἴρωσιν in chap. xc. may be an aorist. "There might," he says, "be an aorist ἦρα [*sic*] and so a subjunctive αἴρω." But ἦρα, if a possible form, would become ἦρα, and αἴρωσιν ἦρωσιν, so that this would be a return to the now generally rejected cacography ἔφηρα for the aorist of φαίω. The epic aorist ἦρα is formed regularly from αἴρω. The passage in the text, on which Mr. Shilleto has a long note, ἐπισχεῖν μέχρι τοσούτου ὥς ἂν τὸ ταῖχος ἱκανὸν αἴρωσιν, is really a confusion between two different constructions, ὥς αἴρουσιν, "whilst they are raising," and ὥς ἂν αἴρωσιν, "till they shall have raised."

In chap. cxx. ὅσοι Ἀθηναίους ἤδη ἐνηλλάγησαν can only mean, "who have had dealings with the Athenians." It is a strange phrase, no doubt, for ἐν ἀλλαγῇ ἐγένοντο. (Madvig's correction, ἐν ἀλλαγῇ ἦσαν, is a perfectly obvious one, and was long ago made by the writer of this article.) Mr. Shilleto says the verb "seems to convey no meaning except *permutati sunt, mutati sunt invicem*." We must not always be the slaves of examples, especially in the use of verbs acknowledged to be of rare occurrence.

In chap. xviii. δυνάμει ταῦτα μέγιστα διεφάνη, the meaning seems to be διέπερε, "were seen to be the greatest in power among all the rest." Mr. Shilleto says, "were found on trial, when put to the test." Compare διεφάνησαν in vi. 17. In chap. xiii. τρεῖς (λέγονται) πρῶτον ἐν Κορίνθῳ ἐναντηγήθησαν, the ἐν is simply repeated, and perhaps, indeed (as one good MS. has πρῶτο), it should be omitted before Κορίνθῳ. Anyhow, it does not seem clear how "the preposition added to the verb gives additional strength."

In chap. xci. Mr. Shilleto proposes αὐτοπτῶν δὲ ἄλλων ἀφικνουμένων, objecting to the article in the vulgate, τῶν δὲ ἄλλων ἀφικνουμένων. This seems only an example of that brachylogy so common with the Greeks—"when the others kept coming (who took a serious interest in the matter)," &c. Ingenious as αὐτοπτῶν may be, it hardly reads well immediately after αὐτοῦ, and at least cannot be considered a necessary alteration. Thus we are not driven to the strait in which Mr. Shilleto finds himself placed, because "τῶν ἄλλων cannot be used for ἄλλων."

Some few further points might be criticized; but scholars will prefer to give this book, as a whole, what it well deserves, a careful and thoughtful perusal throughout, and they will rise better scholars than when they sat down to it.

F. A. PALEY.

La Roche's *Iliad*. [*Homer's Iliad*, für den Schulgebrauch erklärt von J. La Roche.] Berlin: 1870-71.

THE *Iliad* of Professor La Roche appears in a form which does not do justice to its great merits. It professes to be an edition for the use of schools: there is therefore no complete *apparatus criticus*, like that of his *Odyssey*, nor is there any exhaustive discussion of difficult passages. Yet the textual criticism of Homer is materially advanced by the work. Besides making full use of his previous researches (published in his *Text, Zeichen und Scholien des berühmten Codex Venetus*, Wiesbaden, 1862; *Die Homerische Textkritik im Alterthum*, Leipzig, 1866), Professor La Roche has now collated for the first time several other MSS. of great importance, and incorporated the results in this edition. The collations, however, are not given in full: and those who use Professor La Roche's *Iliad* may be at a loss for the key to his mode of referring to his MSS. Such a key, it may be worth while saying by the way, is to be found in the preface to the *Homerische Untersuchungen*, p. v, and in the edition of Professor Ameis, part 2 of the appendix, p. 2. The chief new materials are: the second Venetian MS. and two Florentine MSS., both of considerable value. Two Vienna MSS. (*Vindob.* No. 5 and No. 39), a Stuttgart MS., and two

other Venetian MSS. are of minor importance. The result is, not indeed a critical edition of the *Iliad*, but an improved text, and a valuable contribution to the edition of the future.

In the field of interpretation, Professor La Roche has distinguished himself by a series of researches into the grammar and prosody of Homer, of which the *Homerische Untersuchungen* form only a part. The chief fruits of his conscientious and scholarly labour are embodied in the notes to this edition. In this case, too, the form which he has been led to adopt is unattractive and somewhat inconvenient. If the scholars of the Austrian gymnasia look out all the parallel passages to which references are given, they will certainly learn a great deal about Homer, and learn it on a very sound method; but we fear that in this country at least few have sufficient patience for the task. It must be added that the book is not very carefully printed. Many of the references—usually of so much value—are made comparatively worthless by a wrong figure. Among other misprints not corrected in the tables of errata may be noticed: i. 66 (note), M for II; ii. 812 (note), ἀνάνευθε for ἀπάνευθε; iii. 296 (note), ψ 220 for Ψ 220; iv. 421 (note), Δ 117 for Α 117; vi. 119 (note), 876 for B 876; ix. 456 (note), "Ver-muthungen" for "Verwünschungen"; ix. 601 (text), κάκιον for χαλεπόν (i.e. the vulgate is condemned in the commentary, but retained in the text); xi. 419 (note), ἐσσεύοντο for ἐσσεύοντο; xii. 37 (text), μάστιγα for μάστιγι. In one or two places (i. 112, v. 478, vii. 64) the appendix is referred to, but no corresponding note is found there. At i. 87, εἶσι is called a plural, doubtless by an oversight. We cannot agree with Professor La Roche in scanning vii. 88,

μητ' πολυκλήϊδι πλεῖν ἐπὶ ὄνομα πόντον.

It is to be hoped that Professor La Roche will not merely have ample opportunity in future editions of correcting the printing of his *Iliad*, but that he will enlarge the plan on which it is composed. No one knows better the value of the materials which, as we learn from him, lie still unused and almost forgotten at Florence, in the Escorial, and in more than one English library.*

D. B. MONRO.

THE PHILOLOGICAL CONGRESS AT LEIPZIG.

THE twenty-eighth *Philologenversammlung* took place at Leipzig on the days from the 22nd to the 25th May, and deserves notice in more than one respect. As has been observed in a previous report on the Congress at Kiel (*Academy*, vol. i. p. 59), "the utility of such a meeting is not to be measured by its Transactions," though we believe that this year's *Transactions* (to be published by Messrs. Teubner) will not be inferior to any one of the records of the doings of former meetings; but this time the quickening influence of a large social gathering and mutual exchange of ideas seems to have been realised to a greater extent than ever before. The number of philologists registered at the *Empfangsbureau* amounted, on the third day, to no less than 923, thus nearly doubling the number of the Kiel meeting, then stated by your correspondent to have been more successful than any previous gathering. It would be easy to pick out a long list of names respected and honoured throughout Europe, but it suffices to remind your readers of the fact that Leipzig itself, as it were the centre of the philological life of Germany (the glory of Bonn having, alas! past away for the time being), contains among its professors men of such world-wide fame as G. Curtius, F. Zarneke (the editor of the *Literarische Centralblatt*), Fleischer (the famous Orientalist), and J. A. Overbeck. To these it would be fit to add the equally famous name of F. Ritschl, the *alter sospitator Planti*, had not

* Since these lines were written, the first part of Professor La Roche's critical edition has been announced as soon to appear. It is to be based, like the present text, chiefly on the two manuscripts Venetus A and Laurentianus Plut. xxxii. 15 (Hoffmann's Laur. B). The *apparatus criticus* will contain the variations of four others collated by Professor La Roche, besides Eustathius and the fragments.

this scholar (for reasons which you will allow me to pass over) thought proper to abstain from participation in the meetings, though he did put in an appearance on Tuesday evening, when the newly arrived guests met for the first time in the splendid hall of the *Schützenhaus*, to shake hands and renew old acquaintances. Professor Ritschl had been chosen president in 1869 at Kiel, but when 1870 and 1871 had changed the political aspect of things so much, Ritschl withdrew from this office, and his place was filled by Professor G. Curtius, with the greatest tact and, it should be added, occasionally under very trying circumstances. The opening speech delivered by this illustrious scholar dwelt, as was unavoidable under the present bias of national feeling in Germany, on the great events which had caused the repeated postponement of the meeting from 1870 to 1871 and 1872, and he endeavoured to trace the connection of philological pursuits with the development of national spirit and patriotism. The second part of this speech was specially devoted to the illustration of the growth of Philology itself, when the speaker entered into his favourite subject of the bearing of Comparative upon Classical Philology. The first paper was by the president's brother, E. Curtius (the historian), who gave an interesting account of recent discoveries at Pergamon, together with a sketch of the history of the city. Though one of the earliest towns in Asia Minor, it is not noticed by any writer before Xenophon, and most of the ruins belong to the time of the dynasty of Attalus. It was observed that after the English and French explorers of Asia Minor, Germany was at last beginning to take part in these discoveries, and many of the members were no doubt startled by the communication that our famous Moltke had previously gained laurels in the peaceful task of exploring Asiatic cities and regions. Of great interest were two recently discovered inscriptions, the one of which contains a long list of the names of *Ephebes*, showing that this institution was not confined to Greece proper, but had also made its way to the outlying posts of Greek civilisation.

Among the papers of the second and third day, the foremost place is no doubt due to an excellent and lucid paper by Professor Delbrück, of Jena, on the results of Comparative Syntax. After showing that the syntactical peculiarities of the Vedas greatly resemble those of Homer, it was observed that the finite verb, though best developed in Greek, would appear to have existed in its main features in the original speech of the Aryans, and instances were given of the late origin of a conditional tense in Sanskrit and Greek. It was admitted that the study of the Asiatic languages was the best way of learning to admire the simplicity and neatness of the Greek syntax. The main difference of Sanskrit and Greek was then found in the treatment of the *verbum infinitum*, and the construction of the accusative with the infinitive was stated to be peculiar to the classical languages. All secondary clauses were then proved to have been originally primary and independent sentences, which was illustrated by the peculiar treatment of *oratio obliqua* in Sanskrit and Greek. The early Aryan speech appears to have been destitute of a relative pronoun, and it was maintained that the root *yá* in Sanskrit had originally only an "anaphoric" sense. The question as to the origin of hypothetical sentences was designated doubtful, though it appeared probable that the *ei* of the Greeks was derived from a root with a demonstrative meaning. This instructive paper was followed by some equally interesting observations of Professor Lange, who laid great stress on the necessity of a scientific syntax of the Homeric language, and while allowing the merits of the well-known work of K. W. Krüger, still contested the standpoint of the writer, which was no longer in harmony with the progress of modern Comparative Philology.

After a somewhat tedious paper of Dr. Trierer on the *τέλη* of the Spartans (which were identified with the Ephori, but distinguished from the general expression *οἱ ἐν τέλει*), the next paper was read by Director Hasper, of Glogau, on the scene of the *Iliad*. The speaker was opposed to the assumption that Homer's Ilios lay on the same spot as the Ilion of a later age, and inveighed against the futile attempts of the notorious Herr Schliemann to discover the site of Troy in agreement with the tradition of the contemporaries of Alexander the Great. Accurate and elaborate as Dr. Hasper's paper was, we are inclined to attach far greater weight to the excellent observations, subsequently made by Professor W. Clemm, of Giessen, who justly questioned the possibility of deriving direct geographical state-

ments from such a poem as the *Iliad*, whose author should not be treated as a careful writer of military events, but as a poet frequently carried away by his imagination, and whose exactness in geographical details should not be insisted on too much. Director Stier made some observations on Homer's Scamandros, which he identified with the modern Mender.

Another highly interesting paper was Professor A. Schöne's essay on Greek reliefs, chiefly in connection with inscriptions. The professor has a work on this part of archaeological study nearly ready for publication (copies of which were shown to the meeting), and it may be hoped that his lecture will cause many scholars to study these works, which go far to acquaint us with the various phases of ancient Greek life.

Dr. Müller's elaborate essay on Plotinus could not be heard in full on account of the shortness of the time of the third day, and in the same way the Rev. Mr. Whitford's proposal to form a committee for the framing of a universal linguistic alphabet was dismissed without discussion. Dr. Tischendorf distributed specimens of a new Greek type, imitated from the MSS. of the eighth and ninth centuries.

Among the various Sections the transactions of that on Education were of special importance. It may be stated that the proposal of removing the free Latin Essay (which now forms part of the final examination at German colleges, *Maturitätsprüfung*) was rejected with a great majority, the meeting being of opinion that the power of writing a free Latin composition was, so to say, the central point and test of the classical training of this country. An animated discussion was caused by the spirited and energetic lecture delivered by Director Kruse (of Greifswald), concerning the charges brought against the German colleges, that their peculiar course of studies was onerous and hurtful to the mental and bodily development of the students. Without denying the justice of these charges in but too many cases, the meeting seemed to be of opinion that such perverse results were the consequence of individual faults both of masters and pupils, but not of the existing laws on the degree of knowledge to be attained, though much blame appeared to fall on many of the Prussian *Schulräthe*, who exaggerate their demands to a degree sometimes quite preposterous. Instances of this perversity, which would be amusing if they were not so very sad at the same time, were produced in regard to the exorbitant amount of knowledge chiefly insisted on in a branch of instruction which ought to be excluded from examination altogether, we mean religion. It is to be desired that this discussion will exercise some influence on the Prussian authorities (represented at the meeting by Geh.-R. Wiese) in framing the new law on the Examinations which is said to be shortly forthcoming.

The most interesting features of the Archaeological Section were the explanation of an elaborate plan of the battle of Cannae by Herr Schillbach, of Potsdam, and the exhibition of a large number of coins in the collection of Herr Imhoof, of Winterthur. In the German and Romance Section elaborate papers were read on the laws of *Auslaut* in the Lithuanian, Slavonic, and Gothic languages, by Dr. Leskien; on the German oases in the non-Germanic countries of the Austro-Hungarian monarchy, by Professor Schröder, of Vienna; and especially a capital, and in parts very witty, paper by Professor Hildebrand (one of the editors of the continuation of Grimm's *Dictionary*), on the identification of possessor and possession in popular speech, or, as the author himself entitled it, *über Land und Leute*. There were also papers by Dr. Schuchardt (the author of the well-known work on Vulgar Latin), on some syntactical modifications of initial consonants in the Dialects of the Centre and South of Italy; and by Professor Gröber on a hitherto unknown branch of the *Chanson de geste Fierabras*. The Section for Modern Languages (which was first formed at this meeting, but at once amounted to no less than fifty-eight members) offered a very valuable paper by Dr. Mahn (well-known to the possessors of the latest edition of Webster), on the Iberian element in the Romance languages; but as it chiefly consisted in a number of etymologies, it would be difficult to give an abstract of this lecture. Dr. Schmidt, of Falkenberg, lectured on the pedagogic value of English syntax, a position, as it seems to us, very difficult to prove. It should finally be added that the Oriental Section occupied themselves with a lecture by Professor Sachau, of Vienna, concerning the historian Al Biruni* and a

proposed edition of his works, and another by Professor Brugsch on some hieratic papyri of the museum at Bulak, containing Egyptian rules on the practical conduct of life. Another lecture by the same scholar, on the present state of instruction in Egypt, was not given, owing to his sudden departure. You will excuse my not saying anything on the Mathematical Section; but let a reporter try to be ubiquitous as much as possible, he must sacrifice some parts of the transactions of a congress combining so many various elements as the Philological Congress at Leipzig undoubtedly did.

Hitherto only one side of the Transactions has been sketched; we have to add a few words on the social aspect of the Congress. The arrangements were excellent; the great dinner on the 22nd splendid, the toasts numerous, the convivial enjoyment loud and undisguised, though never boisterous; the wine abundant and prime. On the 24th an express train conveyed the philologists to Grimma, where the city of Leipzig had provided an excellent entertainment at the Gattersburg, on the romantic banks of the river Mulde, and where the beautiful walks in the surrounding woods were visited by large troops of philological excursionists. Capital also was the performance of Beethoven's *Fidelio* at the new *Stadttheater*, which is in itself worth seeing, and which was placed at the service of the philologists by the manager. In fact, it may be added that everybody at Leipzig did their best to welcome their philological guests, many of the citizens having placed rooms at the disposal of the committee, and all sights being thrown open to the visitors. Surely all who were present at this year's meeting will have left Leipzig with the feeling of content and gratitude which was eloquently expressed at the close of the meetings on Saturday by Director Classen, of Hamburg, one of the oldest members of the Congress.

In selecting the place of the next meeting the assembly were led by political and national motives. In this new empire of ours we feel that there is still one brother left outside whom we should be sorry to lose—a feeling enthusiastically expressed in the reception given to an Austrian speaker. The German element in Austria stands in need of any support and countenance that can be afforded to it; and owing to this it was resolved to meet next year at Innsbruck, in the Tyrol, whence a kind and pressing invitation had been sent. Professor Jülg, of Innsbruck, cordially accepted the resolution in the name of his town; and thus we parted to return to the duties of our work, which had been most pleasantly broken by the Congress, of which I have endeavoured to give you a short sketch.

W. WAGNER.

NEW PHILOLOGICAL PERIODICAL.

WE have too long delayed giving an account of a new periodical which promises to be of great importance to classical philology. The *Ephemeris Epigraphica*, of which the first number appeared at the beginning of the year, is intended to appear four times a year as a perpetual and growing supplement to the *Corpus of Latin Inscriptions*. Instead of being scattered here and there in the various philological journals, and buried under a heap of other matter, all newly found inscriptions will be inserted in its pages under the direction substantially of the same editors as those of the *Corpus*. But inasmuch as the greatest number of new discoveries are made in Rome itself or its neighbourhood, the projectors of the undertaking have done wisely in attaching it rather to the Roman Institute of Archaeology than to the Berlin Academy. The *Bullettino* and *Annali* of the Institute are already known to scholars in this department of learning as the least imperfect repertory of such matters. Nor is it a slight benefit that by this means the editors of the *Corpus* associate with themselves the honoured name of De Rossi.

The usefulness of such a work is self-evident, and we cordially recommend it to our readers' support. English scholars should be urged to communicate to Professor Mommsen in Berlin or Professor Henzen in Rome any new discoveries that may come under their notice either here or elsewhere. Communications may be made in Latin, which is to be the language of the *Ephemeris*, but they will be readily translated by the editors from any modern language. The importance of a single isolated inscription is seldom apparent, though, when compared and co-ordinated with others in the hands of an expert, it may be made to give very telling and decisive evidence. The science of inscriptions is almost as conclusive in its method and results as that of comparative anatomy. A single fragment will often be

* See *Academy*, vol. II. p. 506.

enough to restore at least the general outlines of a comparatively long document, and to determine its date and circumstances.

Only for the perfection of such a science it is necessary that all facts bearing upon it should be immediately made known to all who have an interest in it, that they should be systematically classified and rendered easy of reference, after undergoing a thorough sifting and testing process. The *Ephemeris* will, it is hoped, make the fulfilment of these three conditions possible, supplying: 1. Immediate information; 2. Scientific examination; 3. Systematic arrangement. The final arrangement will not and cannot take place at once, but will be delayed till the time when it is thought fit to issue regular supplementary volumes of the *Corpus*. Of this at present three parts alone are published: I. The most ancient, containing inscriptions up to the death of Julius Caesar; II. Those from Spain; and IV. The Pompeian wall-inscriptions. The first number of the *Ephemeris* contains additions to all of these, as well as dissertations on certain kindred subjects. The supplements to the first volume consist chiefly of writings on works of art, cups, chests, and mirrors, especially from Praeneste and of names from the sepulchres of the same place. It may be a new fact to our readers (though noticed some years ago in the journals of the Institute) that the words on the Cista Ficoronia are to be read *Dindia Macolonia fileai dedit*, not, as was always read before, *filea*.

The form *Jovos for Jupiter*, on a chest also from Praeneste, and the name *Vibis Pilius*, i.e. *Vibius Philippus*, on an early mirror from the same place, are remarkable. In the additions to the *Fasti Anni Juliani* we notice the remark that the name *Juturna* should be rather *Diuturna* (p. 36), another instance of *Fidi* for the dative case (p. 39), a substantiation of the name *Juno curritis* = *quivritis*, and a reference to a sacrifice to *Feronia*, till now regarded as a purely Latin, not a Roman goddess (p. 41). Among the Spanish we remark especially the *tessera hospitalis*, described and commented on in *Hermes*, vol. v. The Pompeian supplements are but few; but we observe that Herr Zangemeister accepts as a better reading than his own the distich given in the *Academy* of September 15, 1871 (vol. ii. p. 444), *Quoi scripsi semel*, &c., from an early copy by the Bishop of Lincoln.

The rest of the number contains four sets of *Observationes Epigraphicae*, by Professor Mommsen. The first is an explanation of the epigram *Ursus togatus vitrea qui primus pila* (Orelli, 2591), in which he shows that *togatus* is probably not a proper name, but means simply "Roman," and that Ursus was not a freedman. The second is a genealogy of the Junii Silani, and explains their relation to the imperial family. The third, *de fide Leonardi Gutenstenii*, is a curious and useful paper on the frauds of the early editors of inscriptions. The fourth contains some grammatical notes *ex actis Arvalium*, and proves, for instance, that *conlega, conlegium* were the forms in use up to A.D. 32, and that afterwards *collega, collegium* came into use except during the reign of the antiquarian Claudius. The second number, recently published, contains no additions to the *Corpus*, but some interesting papers and discussion. G. Wilmanns traces the history of the *Praefectus castrorum* and *Praefectus legionis* in connection with the establishment of a purely military power. W. Dittenberger discusses some Attic *tituli ad res Romanas spectantes*. E. Bormann emends and combines fragments of three inscriptions on public buildings in Rome, the first of which is important. Lastly, Professor Mommsen continues his *Observationes Epigraphicae* with his usual acuteness and wide experience.

J. WORDSWORTH.

Contents of the Journals and Intelligence.

The Indian Antiquary, part v. (May).—Sketches of Mathurā; by F. S. Growse. [Continued; accounts of the twelve *Bans* (*vanas*) or forests, mentioned in the *Mathurā-mahātmya*, and connected with Paurānic legends; also of the twenty four *upabans* which are said to refer mainly to Rādhā's adventures, and to have no ancient authority whatever.]—On the Treatment of Oxytone Nominal Bases in Sanskrit and its Derivatives; by J. Beames. [Sanskrit nouns ending in accented *a* are shown generally to end in the mediaeval languages in *an*, and in the moderns in *o* or *ā* (viz. *ā* in Hindi, Bengali, Panjābi, Uriya and Mārāṭhi; *o* in Gujarāti and Sindhi); while Sanskrit nouns in unaccented *a* end in mediaeval languages in *u*, and in the moderns in *u* or *a*, or entirely reject the final vowel.]—The Cave of the Golden Rock, Dambula, Ceylon; by T. W. Rhys Davids. [Sir E. Tennent mentions one inscription in this rock-temple, which was translated for Turnour

by Mr. Armour. Mr. Davids has discovered eleven more, and now gives the oldest and most interesting inscription. From this inscription it appears that the temple was founded, not by Walagam Bāhu about 86 B.C., as stated by Tennent, but in the time of Devānampiya Tissa (B.C. 246), the ally of Aśoka, and friend and patron of Mahīndu, who introduced Buddhism in Ceylon.]—An Old Canarese Inscription from the Belgām District; by J. F. Fleet. [Taken from a stone tablet which stood originally in front of a small temple of Śankara in the bed of the river Malaprabhā.]—The Hot Springs of Unai; by W. Ramsay. —Oudh Folklore: a Legend of Balrampur; by W. C. Bennett. —Bhavabhūti in English Garb; by K. M. Banerjea. [Account of Bhavabhūti's Sanskrit dramas *Mahāvīracharita* and *Uttarārdmacharita*, translated by Pickford and Tawney respectively.]—Review [favourable] of P. Boyd's translation of the Sanskrit Buddhist drama *Nāgduanda* with an introduction by Prof. Cowell; by A. H. B. —On the Ancient Remains in the Krishna District. [From the Report of the late Mr. J. A. C. Boswell to the Madras Revenue Department.]—The Asiatic Societies. [Extracts from their Reports and recent publications.]—Notes on the Bhariahs; by C. Scanlan. [This hill-tribe is here considered to belong to the great Gond family, though in their language and some of their customs they differ totally from the Gonds, with whom they neither eat nor drink nor intermarry. They acknowledge, however, the law of Camjhana, which imposes a servitude of some years on a man, wishing to marry into a family, who cannot afford the usual marriage settlement and to give presents to the bride's relatives. There are eighteen Bharia *gots*, or clans.]—Notes, Queries, &c. [Amongst others, a query, by H. Blochmann, on the age of the tobacco in India.]

The Phoenix, November to February. (Philological articles).—The Casket of Gems, a Tale from the Chinese; by Dr. Birch. —Buddhist Philosophy; by B. H. Hodgson (continued). —The Sūrangama Sūtra; by S. Beal. —Sunt'aun p'u, the Siamese Shakespeare. —Outline of a Japanese Drama. —Japanese Proverbs. —Reviews: De Rosny's *Anthologie japonaise*; and Turretini's *Atsume Gusa*; by W. G. Aston. [Both works, especially the former, deficient on the score of accuracy, but useful for general readers.]

The Indian Government has, if we may trust the reports of Indian newspapers, resolved to send out an European scholar to occupy the Sanskrit chair in the Government College of Madras, temporarily held by a native student, M. Seshagiri Shāstri. If such is really the case, it is to be hoped that the choice of the government will fall on a genuine Sanskrit scholar; as such a one alone can be expected to command the respect of native students, and to impart a new life to Sanskrit studies and literary research, which, in spite of the vast and tempting materials there offering themselves to the enthusiastic student, have for many years been at a very low ebb indeed.

Professor Albrecht Weber has just finished the second volume of the *Taittirīya-Saṃhitā*, containing Kāṇḍas 5 to 7. He has added to this volume a special representation and criticism of the Padapāṭha of the *Taittirīya-Saṃhitā*—a survey of the ritualistic employment of the single Anuvākas—the text of the *Kāṇḍānukrama*—an alphabetical list of the rik-pratīka, not only for the Saṃhitā, but also for the Brāhmaṇa and the Āraṇyaka. The Anuvākapatīkas for the three texts have likewise been added.

New Publications.

- AHLWARDT, W. Bemerkungen üb. d. Aechtheit der alten arab. Gedichte. Greifswald: Bamberg.
ANTHOLOGIA PALATINA, Epigrammatum cum Planudeis et appendice nova epigrammatum veterum. Ex libris et marmoribus ductorum, annotatione inedita Boissonadiei, Chardonis de la Rochette, Bobbii, partim inedita Jacobssii, metrica versionis Hugonis Grotii et apparatus critico instruxit F. Dübner. Graece et Latine. Vol. II. Cum indicibus epigrammatum et poetarum. Paris: Didot.
BÖHTLINGE, O. Indische Sprüche. Sanskrit u. deutsch. 2. verm. u. verb. Aufl. Leipzig: Voss.
DE ROSNY, Léon. Variétés orientales historiques, géographiques, scientifiques, bibliographiques et littéraires. 3^{ème} ed. Revue et corrigée. Paris: Maisonneuve.
LEO, H. Angelsächs. Glossar. 1. Abth. Halle: Buchh. d. Waisenh.
MÖBIUS, Th. Die altnordische Sprache. Halle: Buchh. d. Waisenh.
PRÄTORIUS, Fr. Beiträge zur Erklärung der himjarischen Inschriften. Halle: Buchhandlung des Waisenhauses.
SAYCE, A. H. An Assyrian Grammar for Comparative Purposes. Trübner.

ERRATA IN No. 49.

- Page 201 (a), line 34, for "Alcasyarquivir" read "Alcassarquivir."
" " " line 3 from bottom, for "Förteckning" read "Förteckning."
" (b), line 24, for *Oswald und Orendel*, read *Oswald and Orendel*.
" 202 (a), line 26, for "Bisschopp" read "Bischop."
" " " line 12 from bottom, for "Borman's" read "Bormans."
" (b), top line, for "But *en* as a double negative" read "But the omission of *en* as a double negative."